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TRANSACTIONS

OF THE

Bristol and Gloucestershire Archæological Society

FOR

1908.

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Bristol and Gloucestershire

Archæological Society

FOR

1908.

Edited by Rev. C. S. TAYLOR, M.A., F.S.A.

VOL. XXXI.

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The Council of the Bristol and Gloucestershire Archæological Society desires that it should be distinctly understood that the Council is not responsible for any statement made, or opinions expressed, in the Transactions of the Society. The Authors are alone responsible for their several Papers and Communications, and the Editor, the Rev. C. S. Taylor, M.A., F.S.A., Banwell Vicarage, Somerset, for the Notices of Books.

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Bristol and Gloucestershire Archæological Society.

PROCEEDINGS
At the Annual Spring Meeting,
At Newent,
Tuesday, June 2nd, 1908.

The annual spring meeting was held on June 2nd, and it was attended by about eighty members, who had an enjoyable day in visiting Newent and places of interest in the locality. Only once before had the immediate district been visited by the Society, and that was during the presidency of Sir Brook Kay, Bart., in 1885, the journey on that occasion taking in both Dymock and Kempley Churches, as well as that of Upleadon, a building of the twelfth century, with a half-timbered tower, probably built as late as the sixteenth century. The visit yesterday was, therefore, new ground to many; but those who were present on the former occasion remembered that it was a very wet day. This seemed likely to be the experience on the present occasion, for the weather was threatening in the morning, with a promise of thunder. Fortunately it kept fine, and the drive over the Gloucestershire hills and dales was a very pleasant one, the orchards in bloom, the rich, verdant grass, and the foliage looking at their best after the recent rain.

The members foregathered at Gloucester at half-past ten, and took train to Dymock, amongst those present being Mr. W. St. Clair Baddeley (President), Mr. F. F. Fox (President of the Council), Mr. G. M. Currie (Hon. General Treasurer),

Mr. John E. Pritchard (Hon. Secretary for Bristol), Mr. Michael G. Lloyd-Baker (Hon. General Secretary), and others.

The first place visited was Dymock. There the party had the advantage of having the church described by the Rector (the Rev. Canon Horton), who was evidently thoroughly acquainted with his subject, and who gave a most interesting address. He said they were probably aware that the derivation of the word was Ty-mock, the swineherd's hut, and that was evidently one of the very early clearings of the royal forest. The name Dymock was also the family name of the present champion of England. He had inquired into the matter carefully, and the books he had consulted led him to think that that was the cradle of the champions of England. He had not the cradle to show them. Coming to the church the visitors had passed within 200 yards of the place where the Roman legions tramped, and traces of paving remained for 100 yards along the village street. Roman coins had been repeatedly dug up, and the skeleton of a man with the Roman denarius of Carausius, the usurper, lying near the skull (perhaps dropped from the mouth of the corpse), was found some years ago fresh as when minted. He might also mention that there was a resident priest in Dymock at the time of the Domesday Survey, and it was an interesting fact that an old half-timbered cottage near the church still bore the traditional name of the priest's house. The church was, roughly speaking, a building of the Norman times, dating from about 1120. The original Norman piers (of early character) and the string course still remained. One original Norman window was still *in situ*, but it was spoilt by the insertion of some very bad Victorian stained glass. At the back of the church the piers and string course of the Norman work still remained, but the latter was only a plain chamfer without ornament.

The party entered the church, and the rector had some interesting things to show them in the porch. He pointed out the fine Norman door, with its tympanum rudely carved with the representation of the tree of life, evidently a specimen of the date palm of the Nile Valley, the oldest symbol of the Tree of Life known in the world. Baked clay tablets with this symbol, dating 3,000 years ago, have been dug up in Egypt.

Exhibited in the porch was a portion of the seventh-century Gospel found by the Rector at the back of an old register, and a part of a missal, which formed the cover of a small book published in 1604. The Rector pointed out the chief features in the interior of the church, and drew special attention to the chancel screen, which is a reproduction of the original, of which portions were found in the old grange, whither it had been improperly removed in the sixteenth century or later. The arms on the screen include those of the Diocese of Hereford, Edward the

Confessor, Humphrey de Bohun, Grandison, Clifford, Edward Duke of York, Devereux, Foster, Winter, Gloucester and Bristol, Pye, Cam, Drummond, and Lygon.

In Domesday Survey the Manor of Dimock appears as having been part of the royal demesne of King Edward, and the fact of a priest being mentioned in the Survey shows that a church was existing at that date. Of the Early Norman church we may see some remains in the lower part of the present walls of the building. Particular notice must be given to the " herring-bone " work, which is built in the walling without any of the horizontal courses that follow such work when seen at its best under Roman influence of an earlier day. Attention was also called to some good examples of reticulated Norman walling outside the church on the south. This south side of the nave shows the original walls to a height of some fourteen feet, the restoration above it being in a very advanced state of masonry.[1] Mr. Parry points out that this part of Gloucestershire suffered greatly from the incursions of the Welsh in the thirteenth century, and that after the appointment of Humphrey de Bohun as Chief Lord of the Marches by Henry III. peace was restored, and the restoration of Dymock Church, which doubtless had been wrecked, was most likely begun. Rudder states that Henry III. granted the church and advowson to the Abbey and Convent of St. Mary of Cormeilles in 1272 (56 Hen. III.). At Newent this abbey held the manor, and had already established a priory there. It is therefore very probable that after the gift the church restoration was undertaken by the Prior of Newent, on behalf of the Abbot of Cormeilles. The style of the repairs to the church point to the earliest period of fourteenth-century architecture. Interesting notices of the Dymock property belonging to the abbey at Cormeilles may be found in the cartulary of the Priory of Newent (Brit. Mus. Add. MS. 15668), the prior acting as bailiff and steward for the Gloucestershire estates of the abbey. Like Newent, the advowson of Dymock passed to the Collegiate Church of Fotheringhay, Northamptonshire, under the grant of Henry IV. It eventually came to Sir Richard Lee, the grantee of 1 Edward VI.

Certain large estates in this parish were given to Flaxley Abbey by its founder, Roger, Earl of Hereford, who held land in demesne in Dymock under Henry II. Remains of the grange established here by the Abbot of Flaxley may still be traced in the present residence, now known as " The Old Grange."

At the house opposite the church was born in 1634 John Kyrle, eulogised by Pope as the " Man of Ross."

The Rector was thanked, on the proposition of the President.

A pleasant drive, and Kempley Church was reached, and here the

[1] *Trans. B. and G. Arch. Soc.*, x. 246.

President described the quaint and interesting structure, which contains the celebrated paintings brought to light by the late Mr. J. H. Middleton in 1871. Mr. Baddeley pointed out that the church was probably built about 1110 by Hugh de Lacy, who owned fifty-two manors, comprising 40,000 acres. The paintings in the church made it probably not only the earliest almost complete painted Norman church in England, but they had there probably the portraits of the donors. The President alluded in detail to the various paintings. The most important of them are in the chancel, where the whole surface of walls and vault has been covered with them. All the paintings here appear to be of the early part of the twelfth century, contemporary with the building, or nearly so, and it is believed they form the most perfect scheme of coloured decoration which remains to us of so early a date in England. In the middle of the chancel ceiling is a figure of our Lord, considerably over life-size. There is a good deal of painting in the nave, but it is not very remarkable, and is of various dates. The paintings in the chancel are not "frescoes," but were executed on dry stucco, in tempera, with probably a medium of egg and vinegar, or perhaps size.

This church, dedicated to the Blessed Virgin Mary, dates probably from the latter end of the eleventh or early twelfth century. The chancel, with its barrel roof, measures 18 feet by 14 feet. The barrel vault is common in monastic buildings, but excepting the chapel in the Norman keep of the Tower of London, this vaulting at Kempley is believed to be the only example to be found in a parish church in England.

The nave measures 34 feet by 19 feet. All the original walls remain, though most of the windows have been replaced at later dates. The tower at the west end was added towards the latter part of the fifteenth century.

The paintings, for which Kempley is so celebrated, were covered with whitewash until brought to light by the late Mr. J. H. Middleton, F.S.A., in 1871. They have been carefully cleaned, but no attempt at restoration has been made, although, unfortunately, a coat of varnish has made it somewhat difficult to examine the vault in a strong light.

In 1877 Mr. J. T. Micklethwaite, F.S.A., read a description of these paintings before the Society of Antiquaries, and it is from his paper that the following notes have been taken.[1]

The most important paintings are in the chancel, where the whole surface of walls and vault has been covered with them. All the paintings here appear to be of the early part of the twelfth century, contemporary with the building, or nearly so, and it is probably by far the most perfect scheme of coloured decoration which remains to us of so early

[1] *Archæologia*, xlvi. 187.

a date in England. In the middle of the chancel ceiling is a figure of our Lord, considerably over life-size, seated on a curved red object, no doubt intended for a rainbow, and enclosed in a frame of glory of the usual three-lobed shape. A cruciform nimbus surrounds the head, and resting on the left knee is a tablet or open book with the Greek names I.H.C. : X.P.S. : the right hand is doubtless raised in benediction. Just below the frame or border is a large circle, much damaged ; this no doubt represents the earth made the footstool of our Lord.

Right and left of this circle are six winged nimbed seraphs, each bearing a scroll, and on either side of the principal figure stand the evangelistic beasts, viz. the ox, the eagle, and the lion, holding open books. There is also one other figure issuing from a cloud, no doubt the man. Westward above the head of our Lord are the sun and moon, the sun to the north and the moon to the south. At the sides of these great lights are the seven candlesticks, four to the north and three to the south. Next are two more seraphs, each holding a book in his western hand, and in his eastern a lance with a square pennon. Beyond these seraphs, and close to the chancel arch, are, on the south side, St. Peter nimbed with key in right hand and book in left, and on the north a female figure also holding a book. She is without nimbus, but the head is muffled in a head-cloth or wimple, over which is a crown ; this represents our Lady.

The side walls of the chancel are divided each into two unequal parts by windows near the east end. West of the windows are painted on each side six arch-headed niches, in which are seated the Twelve Apostles ; they are all nimbed and hold books. Eastward of the two side windows are a pair of niches rather wider than those occupied by the Apostles. In each is a figure without nimbus, and having a staff in each hand, one over the shoulder and one used as a support, like the " bourdon " of a pilgrim. Both wear long tunics with mantles fastened on the shoulder, and he on the south has a hat of the orthodox pilgrim form. These two figures, having neither nimbus nor crown, are probably not saints ; they represent, perhaps, either donors or benefactors to the church. The east end of the chancel has one window with a round head ; over the window are roundels containing each a nimbed angel holding a scroll in both hands, as if singing from it, and on each side of the window has been a large arched niche. Of the northern niche little remains, but in the other is a very perfect figure of a bishop. He is habited in Mass vestments, and his right hand is raised in benediction ; in his left he holds a crozier. The vestments and mitre are of great interest, and repay careful examination. There is a good deal of painting in the nave, but it is not very remarkable, and is of various dates. The paintings in the chancel are not " frescoes," but were executed on

dry stucco, in tempera, with probably a medium of egg and vinegar, or perhaps size.

In Vol. X. of our *Transactions*, p. 248, an account of these wall paintings by the late Mr. Gambier Parry will be found. In his opinion the work was executed soon after the building of the church, and the influence of eastern art is very noticeable, the figures being drawn principally with reference to draperies, &c.

In the church porch may be seen a holy water stoup, and the churchwarden's chest in the tower is worthy of notice.

The Manor of Kempley, after the Conquest, was granted to Roger de Laci or Lacy, eldest son of Walter de Laci, who died at Hereford in 1085. This Roger de Lacy took part in the rebellions against William Rufus in 1088 and 1094, and for this was banished, and his estates given to his younger brother, Hugh de Lacy.

Hugh was the founder of Llanthony Abbey, and died in Wales about the year 1120. It is quite possible that he was also the founder of the church on his Manor of Kempley, and he may be represented by one of the figures on the chancel wall. The manor passed into the hands of Roger de Mortimer and Theobald de Verdon, the heirs of de Lacy, and from them to the Lords Grey de Wilton. In 1580 William, Lord Grey de Wilton, alienated the manor to William Pigot. Henry Pigot left the manor to his daughter and heiress, Annie, wife of Henry Finch ; she was buried here in 1631. Her grandson, John Finch, sold the manor to Sir Thomas How, from whom it passed to Reginald Pindar, who was living here in 1682. The manor is now part of the Gloucestershire estate of his descendant, the present Lord Beauchamp, who in 1904 erected a new church nearer the centre of the village.

After viewing the interesting church at Kempley, a drive of several miles through pretty scenery brought the members to Newent, where luncheon was partaken of. Newent (it was anciently spelt with an " a ") was one of the forty-two places in England whence tokens were issued in the seventeenth century, and though only a small country town, two of its traders were of sufficient importance to strike " money of necessity during the period of his commonwealth." Thomas Master, of Newent, who struck a farthing token for the purpose of trade in 1653, used a dolphin as his sign, and William Nelme, who adopted the grocer's arms, issued a halfpenny token in 1667.

After luncheon the parish church was visited, and it was here explained by the President that the Manor of Newent, at the instance of Roger, second Earl of Hereford, was granted by William the Conqueror to the Abbey of Cormeilles, in Normandy. In the time of the Commonwealth the nave roof was stripped of its lead, and the timbers exposed to the weather, with the result that on January 18th, 1673, when there

was a very heavy fall of snow, the roof gave way, and the whole of the nave was completely wrecked. In 1675 it was rebuilt after the style of the Sheldonian Theatre, Oxford, without pillars and arches, and forms one square structure. A tablet in the porch under the tower (which is surmounted by a spire, which is a notable landmark for many miles around) commemorates the fact that Charles II. took interest in the work of re-edification, and aided it with a grant of sixty tons of oak and his letters patent. Among the special objects noted by the visitors were two marble recumbent figures of a knight and his lady, the costume and armour of which would place the date at about 1400. These are situate just outside the lady chapel, which was re-built in 1361.

The Church of St. Mary, Newent, though not possessing features of any special architectural beauty, has points of interest in connection with it worthy of notice.

The Manor of Newent was granted by William the Conqueror, at the request of Roger Fitz-William, second Earl of Hereford, to the Abbot and Convent of St. Mary de Cormeilles, in Normandy, in order that prayers might be offered for the soul of the earl's father. The abbot thereupon sent over a prior and certain Benedictine monks to establish a priory or cell subject to the abbey, no remains of which, however, are in existence.

So important did this little priory in time become, perhaps in consequence of the town of Newent being on the high road to Wales, that in 1347 the Prior of Newent was summoned to the Council of Edward III. To remind us of those days, we have in the porch the gravestones of two of these priors. Being an alien priory, it was suppressed with others by Edward III., and Henry IV. granted the priory, together with the Manor of Newent, to the College of St. Mary and All Saints, Fotheringhay, Northamptonshire. As parcel of that house, the advowson of Newent was resigned to the Crown at the Reformation. Under Edward VI. the patronage of the living, with the manor, was granted to a layman, Sir Richard Lee, and it remained in private hands until recent times, when the living was purchased by the Master and Fellows of St. Catherine's College, Cambridge.

The oldest portion of the present building dates from the thirteenth century. It originally consisted of a nave, much longer than the present one, chancel, south aisle, and lady chapel. This latter portion was rebuilt in 1361. The tower, with its spire, stood towards the middle of the south aisle previous to its destruction in 1675. The archway under the tower formed the principal entrance to the church. The fact that the buttresses of the tower are complete at all the four angles has caused some critics to think that at one time it was a separate structure, but the inner archway of the porch, with its Early English mouldings, part of the

original building, give undoubted proof that it was joined to the south aisle, and that the archway was within the aisle. Another proof that the tower was never detached may be obtained from the position of the east window of the lady chapel, with the hood moulding as originally constructed. This window is in the centre of the east wall of the chapel, and in line with the centre of the south aisle. Besides this, the fine archway next the churchyard would hardly have been made unless as a principal entrance to the church. Some evidence of the original roof may be seen on the inner buttresses, which show that the roof over the south aisle cut into the tower walls. In the lady chapel may be seen the remains of a beautiful piscina of Decorated character, with unfinished ball-flower ornament in the canopy. Within the niche there is the usual bason and stone slab.

Under one of the windows of the chantry, an alabaster table tomb may be seen, on which are the recumbent effigies of a knight and his lady in the costume of, perhaps, A.D. 1370. The knight's armour shows that portions of chain-mail were still in use, and the "studded armour," known as jazerant, which may be seen on the thighs, is interesting, as there is only one other example in the county. The lady wears an exaggerated form of the reticulated head-dress. The sides of the tomb are divided into three square compartments, but the shields are obliterated, there is no inscription, and no clue is given to the persons to whom it is erected.

Under the organ is the brass to Roger Porter, upon a flat stone between four shields. On one remaining there is the following arms: "Quarterly 1 and 4, five mar lions' wings for Porter; 2 and 3, three cotton hanks for Albany." At the foot of the brass is the following inscription:—

"Of your Chariti Pray for the Soull
Of Roger Porter, Esquyer,
Which Roger dissessyd the XV Day of
Aprell, the yere of Our
Lord God M.D.X.X.I.I.I., on whos
Soull J'hu have Mercy."

The figure is eighteen inches long, and is a good example of the Tudor period.

The present roof of this lady chapel would appear to have been reconstructed about the latter part of the sixteenth century. The original wall-plates of the earlier roof may yet be seen. The arcade of two Early English arches, which separate this chapel from the chancel, are in all probability similar to those which separated the original nave from the south aisle. I may here remark that the length of the present building is some eighteen feet shorter than the Priory Church.

The exact condition and appearance of the church before the year

1673 cannot be told, for in January of that year a great disaster happened; the roof of the nave, which was laden with snow, suddenly collapsed, carrying with it the walls and laying waste all the fittings of the interior. Happily, the chancel and lady chapel were untouched. During 1675-8 the nave and south aisles were rebuilt in the style of the period. Sir Gilbert Scott says: "The nave and its aisle were wholly rebuilt without pillars and arches which had divided them the one from the other. The whole building being made to form one square structure, the architectural character of this nave is a sort of union between the Elizabethan and revived classic of Sir C. Wren's time, the walls and windows being of the former, and the opening into the chancel and chapel of the latter style."

After this rebuilding the nave appears to have been the most important part of this edifice. The pulpit was placed nearly in the centre of the north wall, and galleries were placed round the west and south walls, also across the east end behind the chancel opening. The two small circular-headed openings were made to the north of the chancel opening in order that those seats in the gallery behind the projecting wall might with greater ease hear the preacher. All the seats were so arranged in the church that they faced the pulpit.

The chancel contains a Late Decorated east window of great size and beauty. In 1651 a violent storm of wind burst upon the town, which so damaged this window that it was filled in with stone and all light blocked out. The tracery of about one-half remained perfect, and in 1880 it was restored on the lines of the original window by the children of the late Richard Foley Onslow, Esq.

In 1901 this window was filled with stained glass by Messrs. Heaton & Butler, the subject being illustrative of the *Te Deum*, this being the gift of Andrew Knowles, Esq.

The subject in the original window is noted in the diary of Walter Nourse (*circa* 1720) as being a representation of the Crucifixion, the figures being over five feet in height.

In the porch was seen a portion of a pre-Norman cross shaft found in the early part of April, 1907, during some alterations in the churchyard. It is the lower half of the shaft of a free-standing cross of very early date. The fragment measures 4 feet 9 inches in length, including two tenons. On one face is represented the Fall of Man. On either side of the Tree of Knowledge, round which a serpent is turning, stand figures of Adam and Eve. On the other face may be seen the Sacrifice of Isaac. On one edge is possibly a representation of David cutting off the head of Goliath; on the other there is a curious type of animal with a peculiar head and serpent-like neck.

In the opinion of the late Mr. J. Romilly Allen, F.S.A., the sculpture is of Mercian character, and the date perhaps early ninth century.

Mr. Baddeley described the shaft as unique. He thought there might be a doubt as to the Goliath subject, on account of the upright instead of recumbent figure, but the exigencies of a panel subject might explain this.

The Rector, the Rev. W. H. Connor, was thanked for his courtesy in receiving the party.

The drive was then resumed to Pauntley, the visitors being received at the church by the Rev. J. Griffin. Mr. Baddeley described the church, and the Vicar exhibited a silver chalice, with cover, which was found about two years ago in the cupboard of a neighbouring farmhouse, and which has since been returned to the church. The cover bears the lettering, "Pauntley, 1651." The rev. gentleman also exhibited the register, dating back to 1600, which contains copies of the register of 1538–99, making it one of the oldest in the country. In the copied part is recorded the burial, on June 17th, 1545, of Thomas Whittington. The manors of Pauntley, in Gloucestershire, and Solers Hope, in Herefordshire, came to the Whittington family by the marriage of William de Vyteinton with Maude, daughter and heiress of John de Solers, of Solers Hope and Pauntley. This William Wittinton, Lord of Pauntley, died in 1332, leaving by Joan, his wife, daughter of Robert Linet, a son, William de Wittinton, or Whittington, who married Joan, daughter of William Mansel. This William Whittington died in 1359–60, leaving a family. The eldest son, William, married Catherine, sister and heiress of John de Staunton, but died without issue. The second son, Robert, succeeded him at Pauntley, and filled the office of Sheriff of Gloucestershire in 1401-2. The youngest son, Richard, quite a lad at the death of his father, left Pauntley after his mother's second marriage with Thomas Berkeley, of Cubberley, and proceeded to London, where tradition has it he entered the business house of his mother's relative, John Fitz-Warren. That he was elected Sheriff of London in 1393, and was thrice Lord Mayor, 1396, 1397 and 1419, is a matter of history. His marriage with Alice Fitz-Warwyne is attested by Dugdale (*Monasticon*, vi. 745), but at Pauntley we have additional proof. In the tower at the west end of the church, in a small window, may be seen the arms of Whittington impaling Fitz-Warren. This may point to some benefaction received by the church from the merchant prince, or indeed to the possibility that the Chantry of St. George was due to his liberality. Of his successful life as a City merchant little is known beyond certain dates recorded in the archives of the Guildhall, London. We gather from them the dates of his shrievalty and his mayoralty. On September 5th, 1421, Whittington made his will, and his death took place in the spring of 1423, and he was buried near the high altar in the Church of St. Michael de Paternoster, London.

At Pauntley Church the visitors were also interested in a triptych, showing the adoration of the Magi, believed to be the work of a Flemish painter, probably in the fifteenth or early in the sixteenth century.

Walter de Pauntley, grandson of Ansfrid de Cormeilles, to whom the Manor of Pauntley had been granted at the Conquest, founded the present church, and presented the impropriation and advowson to the Abbey of Cormeilles, in Normandy. This abbey also held the Manor of Newent, and a small priory had been established there early in the twelfth century. The date of this church may be placed about 1160–80, the style being principally late Norman. The original plan remains in the nave and chancel, the latter being entered from the nave under a particularly fine Norman arch, with bold zigzag moulding. The caps of the pillars of this chancel arch are curious. At first sight they appear foliated, but on closer examination they take the form of grotesque faces of improbable monsters. The nave, originally, was entered by a south door. Upon the pillar-shafts forming the jambs of the entrance rests a tympanum of unusual decoration. It consists of a semicircular panel of overlapping besants, surmounted by three courses of mouldings, the outer one billeted, the second zigzag, and the inner one a flat with small roundels. Below the panel is a string of tooth ornament, similar to that at Romsey Abbey, A.D. 1180. This tooth ornament is usually a feature of Early English style, and its combination with the Norman decoration is very interesting. About 1430 the side chapel or chantry, dedicated to St. George, was added to the south side of the chancel, and probably soon after the tower was added to the west end. The present entrance on the north side is under an unusually fine oak porch.

In the tower at the west end may be seen the arms of Whittington impaling Fitz-Warren, perhaps in consequence of some gift or bequest from the merchant prince to the church, possibly the St. George's Chantry. The Whittingtons continued to hold the manor until the death of Thomas Whittington in 1545, when he was succeeded by Sir Giles Poole, who had married one of his six coheiresses.

The following brass may be seen on the south wall of the chantry :—

> "Here lyeth Elizabeth, late Wyff of Sir Giles Pole, Knyght, oon of the Daughters and sixe coheires of Thomas Whyttyngton Esquyer, decessyd, whiche Elizabeth passyd from this Transytory lyff ye xviii day of Septeber in the yere of or Lord God MVCXLIII, on whose Soull God have m'cy."

The date on the brass is a mistake of the engraver, and should have been MVCXLVIII.

Robert Whittington, of Pauntley and Staunton, was followed by his son, Guy Whittington, Sheriff of Gloucestershire in 1432. He married Cicely, sister and heiress of Richard Browning, of Notgrove, which manor thus came into the family of Whittington. By her he had Robert

Whittington, who followed him at Pauntley. Robert was succeeded by his second son, William. This William Whittington married twice. By his first wife, the daughter of Richard Crofts, he had one son, Thomas, who succeeded to the Pauntley estate. His second wife was Elizabeth, daughter and heiress of Simon Melbourn ; by her he had a son, William, to whom he left the Manor of Notgrove. Thomas Whittington, the eldest son, died at Pauntley in 1545, leaving six coheiresses, one of whom married Sir Giles Poole, and carried the estate into that family. The younger son, Thomas Whittington, settled at Notgrove, and from him descend the Whittingtons of later days.

Gloucester was reached in the conveyances, and the party then dispersed, after a very enjoyable day, the weather, which was unpromising at the start, proving delightful later on.

The special thanks of the members were due to Mr. E. Conder, F.S.A., for kindly preparing the programme, and to the General Secretary for the excellent arrangements which he made for the day's outing.

Bristol and Gloucestershire Archæological Society.

PROCEEDINGS

At the Annual Summer Meeting,

At Cardiff,

Tuesday, Wednesday and Thursday, August 4th, 5th and 6th, 1908.

Although the members of the Society have not exhausted the resources of their own district, and have towns and villages within their borders not yet visited, they find it a pleasant change occasionally to make friendly incursions into other counties and inspect such time-honoured remains as afford subjects for either carefully-prepared papers or casual remarks. In some instances the Society has special claims upon the outside localities, as in the case of Caerwent, the dim past of which is being revealed gradually owing to excavations undertaken by Bristol antiquaries. Chepstow and the surrounding neighbourhood furnished an agreeable field for exploration by archæologists living this side of the Severn several years ago, and now the Society has undertaken a visit into Wales, making Cardiff the headquarters. It was a pleasant compliment to choose Canon Bazeley for the President this year, as during many years he was the most prominent member, and far and near proved a highly competent guide, philosopher and friend when places of interest were scrutinised.

The Cardiff gathering commenced at noon, in the City Hall, where the Society was received by the Lord Mayor (Alderman I. Illtyd Thomas). Among those present were Mr. W. St.

Clair Baddeley (retiring President), Mr. Francis F. Fox, F.S.A. (President of Council), Mr. G. M. Currie (Hon. General Treasurer), Mr. John E. Pritchard, F.S.A. (Hon. Secretary for Bristol), Mr. Michael G. Lloyd-Baker (Hon. General Secretary), and many others.

The LORD MAYOR said he was delighted to welcome them there to the city of Cardiff, which had a reputation not only modern, as they saw mostly at the present time, but also ancient, and in the surrounding districts there were many items of great archæological interest. He thought their visit would be an interesting one, and as Lord Mayor of the city he heartily welcomed them, and he hoped their deliberations and inspection of the neighbourhood would be of advantage to the Society generally and to them all individually. As a Bristol Society, and in connection with Bristol there was somewhat of a rivalry between Cardiff and Bristol; but there were other older associations before that rivalry took place. They read in their school books that Duke Robert was confined in Cardiff Castle for twenty-six years. He was informed, on the authority of their librarian, that this was not quite correct, and therefore their school history would have to be put right in that respect. Part of the twenty-six years was spent at Bristol, and the greater part was in Bristol, and it had been ascertained that he was confined in Bristol before he came to Cardiff. As between Cardiff, Tewkesbury and Gloucester there were other associations. They had the manor roll of Tewkesbury showing there was at one time a connection. In fact, Fitz Hamon attached the land of Roath to the monastery of Tewkesbury, and they would find land in that neighbourhood still attached to the Diocese of Gloucester. Even the patronage of the living of their St. John's Church, at Cardiff, was in the hands of the Dean and Chapter of Gloucester. Old St. Mary's Church, where the Royal Hotel now stood, was swept away about three centuries ago. That church was connected with the Abbey of Tewkesbury, and there was a great deal of connection between Cardiff and the area they were more

particularly acquainted with, the Bristol and Gloucestershire area.

Mr. W. ST. CLAIR BADDELEY (the retiring President), in proposing a vote of thanks to the Lord Mayor, said there was a time when Gloucester people would not be welcomed as they were now. But there was nothing archæological about the people at all then, and in those days there was no Lord Mayor.

Mr. J. MCMURTRIE seconded the resolution. He said they associated Cardiff rather with the glory of the present than of the past. They had seen magnificent docks and collieries surrounding in the district, and that was the special feature with which Cardiff was associated. They were, however, glad, notwithstanding that fact, they were able to represent to them, connected as they were with the glories of the past, and were in sympathy with the objects of the Society.

The resolution was heartily carried, and the LORD MAYOR briefly responded. He said the rates at Cardiff were not so high as in some other places, 7s. 4d. in the £1. He directed the attention of the visitors to the portrait of the third Marquis of Bute in the Council Chamber, remarking that he was Mayor of Cardiff in 1890–91, and was a great archæological student. There was also a portrait of his father, the second Marquis, who really made modern Cardiff.

Mr. ST. CLAIR BADDELEY then took the chair.

Mr. G. LLOYD-BAKER read the report of the Council for the past year as follows :—

The Council present their Report for the year ending August 4th, 1908 :—

The number of members is exactly the same as that of last year, viz. 530.

The accounts will form the subject of a separate report.

During the year the Society has undertaken the protection of the Roman Villa at Witcombe, near Gloucester, which was fast falling into decay. Mr. H. Medland kindly placed his services at the disposal of the Council, and in addition to making plans and advising on estimates, gave a very considerable amount of time and trouble to the superintendence of the work, and this without any charge to the Society. The

Council are happy to report that the Villa is now in a thoroughly good state of repair, and should need no attention for many years, and that owing to the liberal subscriptions received from members of the Society and others, only a very small proportion of the cost, if any, will fall on the funds of the Society.

In view of the great services rendered to the Society by Mr. Henry Medland, of which the above is only one instance, and in view of the fact that he has been a subscribing member of the Society since its foundation, the Council have decided to cordially recommend that Mr. Medland be invited to become an honorary member of the Society.

Since the last Report two General Meetings have been held, the summer one on July 16th, 17th, 18th, 1907, at Cirencester, and the spring one on June 2nd, 1908, at Newent.

The local arrangements for the summer meeting devolved on Mr. E. C. Sewell, by whom they were most efficiently carried out, whilst the preparation of the archæological portion of the programme was undertaken by Mr. Jasper Bazeley. To both these gentlemen the thanks of the Society are due, as well as to Mr. E. Conder, F.S.A., who was responsible for the archæological notes for the Newent meeting.

During the winter months four most successful lectures were given at Gloucester under the auspices of the Society as follows :—

"Egypt," by Professor Flinders Petrie.
"Caerwent," by Mr. A. Trice Martin, F.S.A.
"Roman Villa Life," by Mr. St. Clair Baddeley.
"Cardiff and Neighbourhood," by Rev. Canon Bazeley.

All these lectures were well attended, and aroused considerable interest.

The Honorary Secretary for Bristol reports that six evening meetings were held during the past winter session. The membership has increased each year since these meetings were inaugurated, and the average attendance has been larger. The following papers were read, and several will be printed in the *Transactions* :—

"The Almshouses of Bristol," by Mr. Walter A. Sampson.
"The Mediæval Libraries of Gloucestershire," by Mr. T. W. Williams.
"The Boundaries and Civic Authorities of Ancient Bristol," by Mr. J. J. Simpson.
"The Mediæval Chapels of Bristol," by Mr. R. Hall Warren, F.S.A.
"Bristol Archæological Notes for 1907," by Mr. John E. Pritchard, F.S.A.
"The Jewellery of the Bristol Effigies," by Miss Ida M. Roper.

Mr A. Trice Martin, F.S.A., gave an account of the recent work at Caerwent.

All the meetings were held at the University and Literary Club, and the Honorary Secretary wishes to record the Society's thanks to the Bristol and West of England Amateur Photographic Association for the use of its room.

The Library at Bristol has considerably grown during the year, owing to the kindness of the following donors: The President (Mr. St. Clair Baddeley), the President of Council (Mr. F. F. Fox), Mr. J. W. Adams, Mr. J. W. Arrowsmith, Dr. Alfred Harvey, Mr. Edward A. Harvey, Mr. Alfred E. Hudd, Mr. Heber Mardon, Mr. F. F. Tuckett, and the Honorary Secretary for Bristol (Mr. John E. Pritchard).

The Clifton Antiquarian Club also presented (through its Honorary Secretary, Mr. Hudd) a complete set of its *Proceedings* from 1884 to date.

A special vote of thanks was accorded to Mr. Tuckett for his valuable gifts, which included the first fifty-six volumes of *Archæologia*, 1770 to 1899, with the indices.

The Honorary Secretary for Bristol wishes to state that a number of interesting and valuable architectural specimens of ancient Bristol have been presented to the Museum and Art Gallery, since an apartment has been assigned for such a collection, and these local objects will doubtless prove of great value to architectural students in years to come.

It will be a satisfaction to members to know that the old Dutch House at Bristol is now undergoing careful reparation.

The financial position of the Society has engaged the earnest attention of the Council, and a Finance Committee has been appointed, whose report is now under consideration.

The Council has held six meetings during the last twelve months—three at Gloucester and three at Bristol, and they desire to express their obligation to the Lord Mayor of Bristol for the use of the old Council Chamber, and to the Mayor of Gloucester for the use of the Guildhall.

The Council desire to nominate for re-election the President of Council, the Vice-Presidents of the Society, the General Treasurer, the General Secretary, the Secretary for Bristol, and the Local Secretaries.

The following members of Council retire by rotation, but, being eligible, all, with the exception of the Rev. Canon O. P. Wardell-Yerburgh, offer themselves for re-election. Dr. Oscar Clarke, Canon O. P. Wardell-Yerburgh, Rev. W. Symonds, Messrs. W. St. Clair Baddeley, A. T. Martin, F. Were, A. E. Hudd, F. J. Cullis, A. C. Fryer and J. McMurtrie.

Mr. ST. CLAIR BADDELEY proposed the adoption of the report. He said that document showed that the Society was

fuller of archæological effort than ever. He also proposed that the officers of the Council retiring in rotation be re-elected.

Mr. KEELING seconded the resolution, which was adopted.

Mr. FRANCIS F. FOX proposed a vote of thanks to the retiring President, and referred to him as an excellent linguist, a distinguished historian, and in many branches of literature he actively engaged. He said that Mr. St. Clair Baddeley was chiefly instrumental in causing an excavation of the Forum of Rome to be set on foot.

Mr. H. MEDLAND seconded the resolution, and thanked the Society for electing himself an honorary member.

Mr. ST. CLAIR BADDELEY responded, and introduced his successor, Canon Bazeley, though, as he remarked, such introduction was not necessary, as he stood much in the same relationship to the Society that an uncle did to a nephew, or a godfather to his godson. They might claim for him that by his contributions and essays he was a perfect secretary, "Nil tetigit quod non ornavit," and besides that he was the life of the Society. He was sure that the gifts he possessed as Secretary would not fail him as President.

Canon BAZELEY then took the chair. He thanked them for their kind reception, and said they had certainly borne with him for twenty-eight years, and been kind and considerate. He was sure the feelings with which they regarded him as Secretary would be continued, and they would bear with him. He would continue to lead them as he had striven to do in the past. He expressed his thanks to Mr. Lloyd-Baker for carrying on the work that he had done for some time.

The PRESIDENT next read his presidential address, which is printed in the present volume.

Mr. G. B. WITTS proposed a vote of thanks to the President for his address, observing that no man, living or dead, had done so much for that Society as Canon Bazeley.

Dr. HARVEY seconded the motion, which was cordially adopted.

Mr. LLOYD-BAKER read a letter from the Lord Mayor of

Bristol, apologising for not attending the meeting, and saying that he had so much work to get through before he went to Jamaica that he could not be absent from Bristol for a day.

After luncheon at the Park Royal Hotel, the party set out in brakes for an excursion. They first halted at Llandaff in order to inspect the cathedral, and were welcomed by the Dean. The Dean gave the visitors a mass of interesting facts respecting the building, and pointed out its architectural peculiarities. He said the cathedral was interesting in many ways, in one that it was on the site of a very early Christian place of worship. The present building only dated from the Norman times, but the site was thrown back to the middle of the sixth century, when there was the first building of a Christian character which formed the centre of missionary work, and the bishop and a body of clergy made it a home of religious worship among the heathen. One might ask why that spot should be chosen, it seemed so out of the way. It was partly perhaps from the force of circumstances, as the founder was a relative of the princes of his district, and received from some of his relatives ground for building. If there was possibly another reason it was that before then it was a place hallowed with regard to matters of a sacred character.

Llandaff (Llan-ar-Daf, the Church on the Taff, or it may be Llan Dyfrig, the Church of St. Dubritius) has been the rival of Glastonbury and Caerleon in its claim to be the birthplace of British Christianity; but it is to be feared that we must set aside as legendary all that has been written about Bran-the-Blessed and King Lucius. It may or may not be true, but it certainly lacks confirmation.

There is no certain knowledge of what happened in Glamorgan during the occupation of this island by the Romans, nor indeed when they had withdrawn from Britain and left the inhabitants to the mercy of Picts and Scots, and to their own feuds. The celebrated Book of Llandaff is said to be full of inaccuracies, and so is the list of bishops given in a MS of Iolo Morganwg, the celebrated antiquary of Flemingston.

It would appear, however, that St. Dubritius, if we may accept the statements of his biographer, Benedict, a monk of Gloucester, c. A.D. 1120,[1] was Bishop or Archbishop of Llandaff from about 470 to 520, and on his retirement to Bardsey was succeeded by St. Teilo and St. Oudoceus. These three rank as the early patron saints of the cathedral church, and we must join with them the Apostle St. Peter.

The architectural history of Llandaff commences with the rule of Bishop Urban, consecrated in 1107, fourteen years after the conquest of Glamorgan, and in the year of Robert Fitz Haymon's death. Here

1 Rees' *Welsh Saints*, pp. 170–8.

again we have no certain record, and the stones of the building must tell their own tale. The patrons of the Early Norman church must have been Robert Fitz Roy, 1st Earl of Gloucester and Lord of Glamorgan, and his son, William, the 2nd Earl. Urban is said to have laid the first stone of the new church in 1121, and fragments of his work, the arch and part of a window, still remain in the presbytery, which was probably the original nave. It has been thought that a short apse, which served as a chancel, stood on part of the site of the present lady chapel.

At the close of the twelfth century, Bishop Saltmarsh (1186—1191) began to enlarge Urban's church by the addition westwards of a Transitional Norman nave, and his work was probably continued by Bishop Henry (1193—1218). The two Transitional north and south doorways belong to this period.

The noble Early English west front belongs to the time of Bishop William (1219—1229). A Llandaff seal of 1234 represents the church with two western and two eastern towers. The chapter house is of this period. Bishop William de Breuse (1266—1287) has the credit for building the Decorated lady chapel, and his successor transformed Urban's Norman nave into the present presbytery, rebuilt the two bays of the north choir aisle and the outer walls of the nave, preserving the late twelfth-century doorways.

The north-west tower was built at the expense of Jasper Tudor, Earl of Pembroke, and uncle of Henry VII. The church when thus completed was a beautiful, though simple and unpretentious structure.

No other British cathedral has suffered so much from war, from the elements, and from neglect, and none has been more ably or lovingly restored. The cathedral was nearly destroyed when Owen Glendower was master of the county in 1402-9; and Bishop Blethin spoke of it, in 1575, as irreparably in ruin. During the Civil War it was shamelessly desecrated. Early in the eighteenth century the western towers, especially the south-western, were wrecked by storms, and in their fall broke in the roof of the nave.

Many persons can remember when the west end was an ivy-clad and grass-grown ruin.

In 1723 the cathedral church suffered severely from well-meant but barbarous restoration. The four eastern bays of the nave were deprived of their clerestory and filled, after the style introduced by Sir Christopher Wren in the seventeenth century, with a kind of Italian temple or hall, and this was repaired as late as 1840. The first dean, William Bruce, and Dean Conybeare who succeeded him, took up the work of genuine restoration, and Bishops Coplestone (1827—1849) and Ollivant (1849—1882) lent their invaluable aid. The laity of the diocese, all honour to them, contributed generously, and more than £30,000 altogether was

LLANDAFF CATHEDRAL.

FROM AN OLD PRINT SHOWING THE ITALIAN TEMPLE.

From an etching by G. Cooper.

LLANDAFF CATHEDRAL.
THE NAVE IN RUINS.

raised and expended. The joint architects were Messrs. Prichard (a native of Llandaff), Seddon and Wyatt.

The church consists of nave with two western towers and north and south aisles, the choir occupying the two eastern bays, presbytery with north and south aisles, and lady chapel with side chapels at its west end. An Early English chapter house with vestibule takes the place of a south transept. The church has no central tower or triforium. The long, unbroken line of roof should have a flèche built on the base prepared for it at the junction of the nave and presbytery, to break the monotony. The Early English west front is the most striking feature, flanked as it is on the north by Jasper Tudor's tower and on the south by the new tower and spire designed by Mr. Prichard.

The following features are also worthy of careful attention :—The late Early English foliage of the pier capitals and the Transitional doorways of the nave, the Norman arch in the presbytery, the ancient reredos removed to the Matthew Chapel, the Early English chapter house, square with a central pillar, the monuments of SS. Dubritius and Teilo, of Bishops W. de Breuse (1287), Bromfield (1393), Marshall (1496), and Ollivant (1882), of Dean Vaughan (1897), and of Sir David Matthew, Standard-bearer to Edward IV. (1461), Sir W. Matthew, Lady Audley, &c., &c.

The illustrations of Llandaff have been very kindly lent by Messrs. George Bell & Sons from their excellent *Cathedral Church of Llandaff*, 1907.

The time at disposal for examining the architectural features having expired, the party re-entered their vehicles, and, with a parting glance at the remains of the bishop's palace, which was destroyed by Owen Glendower, drove off in the direction of St. Fagan's. After a ride of about three miles through a romantic district, St. Fagan's Castle was reached, the Society having been invited to inspect the charming gardens by the Earl and Countess of Plymouth. Tea was served, and soon after the return journey to Cardiff was undertaken.

About four miles due west of Cardiff, above the river Ely, stands St. Fagan's Castle, a many-gabled Elizabethan mansion built on the site of one far more ancient. The exterior is very quaint ; and the interior is full of beautiful carved oak furniture and English and foreign tapestries. The gardens are laid out in parterres in the Dutch style of William and Mary, and are full of pleasant surprises—sleeping ponds, shaded walks, and beds of bright perennials.

Mr. John Stuart Corbett has kindly contributed the following notes on the devolution of the castle and manor.

The present Castle of St. Fagan's is mainly a building of the latter part of the sixteenth century, but occupies the site of an older building. The manor, which comprises the southern portion of the parish, the

northern part being in Miskin, was always held directly of the chief lord, as of his Castle of Cardiff. The manor and castle belonged first to the le Sores, who were very probably among the followers of Fitz Haymon. This family settled early at Backwell, in Somerset, and a branch held manors in Cornwall.

Odo le Sore appears among the witnesses to an agreement between Robert Consul and Bishop Urban of Llandaff in 1126, and other members of the family occur in early documents. Jordan le Sor held fifteen fees in the Honour of Gloucester in the time of Henry II. In the earliest known *extent* of Glamorgan, that of 1262, William le Sore appears as holding St. Fagan's, one knight's fee.

Sir John le Sore was a knight of the county of Gloucester in the time of Edward I In the same reign Hawysia le Sore, heiress, married Robert le Vele, of Huntingford, Wotton-under-Edge, Gloucestershire,[1] and in the inquisition of 1314 on the death of Gilbert de Clare, " the heir of Bago le Vele " is named as Lord of St. Fagan's. Sir Peter le Vele married Hawies, daughter and heiress of Sir Nicholas Kingston, of Tortworth, in the county of Gloucester, and their descendants held that manor for two hundred years.[2]

St. Fagan's remained in the le Vele family until the latter part of the fifteenth century, when Alice, daughter and heiress of Robert le Vele, married David Matthew, of Radyr, who died in 1504. Their four daughters and coheiresses, or their descendants, sold their property to Dr. John Gibbon. Prior to this, Leland (c. 1537), speaking of the old castle, says " a part of it yet standeth," from which it would appear that it was in ruins in his time. The purchase by Dr. Gibbon was later than 1559, and earlier than 1570, he being mentioned as lord in a survey of the estates of the Earl of Pembroke made in the latter year. He is reputed to have built the present castle, at least in part, and certainly sold the property to Nicholas Herbert, in 1586. In November, 1601, it was the subject of an agreement for settlement on the marriage of William Herbert, son of Nicholas. Nicholas Herbert died 1603, and William succeeded. William Herbert sold St. Fagan's to Sir Edward Lewis, of the Van, near Caerphilly, in 1616.

There is good reason for believing that the object of the sale was to raise money to aid in fitting out the last expedition of Sir Walter Raleigh, in which Herbert certainly took part.

St. Fagan's from that time onward remained in the Lewis family, now represented by the Earl of Plymouth, the present owner, to whose ancestors it passed by the marriage, in 1730, of Elizabeth Lewis, only child and heiress of Thomas Lewis, with Other Windsor, third Earl of Plymouth.

1 *Hundred of Berkeley*, p. 235. 2 Atkyns' *Gloucestershire*, p. 412.

About a mile north-west of the castle was fought, on May 6th, 1648, the battle of St. Fagan's, between a Parliamentary force, under Colonel Horton, and a Welsh army, which had risen in favour of the King, under Major-General Langharne, in which battle the Royalists were defeated with heavy loss.

In the evening a meeting was held in the rooms of the South Wales Institute of Engineers.

On Wednesday morning the party left Cardiff by railway for Caerphilly Castle, returning to the city in time for lunch.

Caerphilly Castle has been built in a deep basin sloping gently to the east from Mynydd Mayo, and bounded on the south by Cefn Carnau, a lofty mountain which separates it from the lowlands of Glamorgan. On the west, three miles distant, the Taff, and on the east the Rhymny, much nearer, flow southward through ravines in the mountain range towards the Bristol Channel. This basin, which consists partly of morass and partly of raised beds of gravel and rolled pebbles, and is watered by a brook called Nant-y-Gledyr, which runs N.N.E. into the Rhymny, constitutes the pass of Senghenydd through which Llewellyn, in the time of Henry III., and many other Welsh princes before him, had marched with their armies to attack and ravage the English borders. It was to prevent these forays at this point that Gilbert de Clare, the "Red Earl of Gloucester" and Lord of Cardiff and Glamorgan, built one of the most perfect and formidable examples of Edwardian concentric castles. Together with its outworks it occupies thirty acres, an area larger than that of any other Welsh castle.

The unknown architect, employed by Earl Gilbert, selected for the site of the castle a peninsula of gravel which could be easily pierced by moats and surrounded by a lake formed by damming up a brook called Nant-y-Gledyr.

The approach to the castle from the railway station lies through the town of Caerphilly, and the point first reached is the south-east angle of the outworks. Here was the *tête de pont* which formed the curved termination of the southern curtain of the Grand Front and defended the thick wall which arrested the waters of the Nant-y-Gledyr.

It will be seen by Mr. G. T. Clark's plan that the castle consists of four parts:—I., The Grand Front; II., The Horn Work; III., The Middle Ward; and IV., The Inner Ward.

There is a fifth part: a quadrangular earthwork capped at the three outer angles by bastions, with an outer ditch which follows its curve. This outwork, which lies in a grove of trees to the north-west of the castle, was thought by the late Mr. G. T. Clark to have been constructed during the Civil War; but there is no record of the castle being besieged in the sixteenth century, nor any proof that its partial destruction by

gunpowder took place then, and not much earlier. These two points require careful consideration and inquiry.

I. The Grand Front, which should be seen from the back of the street as well as from the Middle Ward, consists of a great gate-house flanked by curtains and posterns, the length of the whole structure from north to south being 250 feet. This front was defended on the east by a broad and deep moat, which was crossed by a double drawbridge which, when lowered, rested on a pier built in the moat. The gate-house had a portal protected by gates, portcullis and stockade, with lodges on either side. To the west was the gateway tower with seven chambers in its two stories and surmounted by a quadrangular turret. A broad platform which extended along the southern curtain on the south side and a postern gallery inside the north curtain constituted the outer ward. To enter the castle one passes down the slope of the outer moat and enters the fortified enclosure through the breach in the southern curtain which still marks the exit of the waters of the lake.

II. The Horn Work, forming an additional defence to the castle on its west side, occupies three acres. On its eastern face is a semi-pier to receive the drawbridge, twenty feet long, which dropped from the gate-house of the outer ward. The Horn Work was revetted, or cased with stone. A curved outwork, constructed on a bed of gravel, connected the Horn Work with the Grand Front, and separated the inner moat from the northern lake.

III. The Middle Ward lies within the inner moat, and consists of four terraces defended by a high curtain rounded at the angles, and by eastern and western gate-houses. There is a water-gate on the south, and a kitchen tower.

IV. The Inner Ward is a quadrangle, 200 by 160 feet. It is contained by four curtains capped at the angles by round bastion towers and pierced, on the east and west, by two magnificent gate-houses. A rampart walk passes along the summit of the walls, and on the south there is a triforial gallery in the thickness of the walls.

The south-east tower has been split into two by an explosion of gunpowder, and half of it leans towards the middle ward. This tower is considered to be one of the most interesting features of the castle

The hall is built against the south curtain. It is lighted by four lofty Decorated windows with ball-flower mouldings, and must have been an addition made to the Red Earl's work by his son, Gilbert (1295—1314), or by his son-in-law, the unfortunate Hugh Despencer, Lord of Cardiff in his wife's right (1314—1326).

Between the windows is a broad fireplace, and east of them is a door which formed the principal entrance. A door on the curtain on the south side of the hall leads down a long vaulted passage to the water-gate

of the lake, and another door more to the east leads to the kitchen and bake-house. A door at the west end leads into the state apartments, and other doors at the east end communicate with the chapel and a cellar beneath. The roof sprang from fourteen short pillasters resting on corbel heads. The east, south and west sides were probably hung with tapestry.

At some period unknown the castle has been rendered uninhabitable and incapable of defence by the explosion of mines of gunpowder, and the castle has been used as a quarry by the Lewises of the Van and others.

The evidence afforded by the architecture of the castle places the date of its contruction at about 1260 to 1270, and of the various additions, such as the hall, at 1307 to 1327.

The castle is referred to in 1272 as having been lately built by Gilbert de Clare. The castle was repaired in the reign of Henry VIII. and used as a prison.

Some authorities on Caerphilly Castle are :—

G. T. Clark, *Archæologia Cambrensis*, New Series, vol. i., pp. 251—304.
G. T. Clark, *Mediæval Military Architecture*, 1884, vol. i., pp. 315—335.
R.W.B., *Archæologia Cambrensis*, 5th Series, 1886, vol. iii., pp. 161—174.

The illustrations have been kindly lent by the Cambrian Archæological Association. We are greatly obliged to Mr. E. W. M. Corbett for his permission to print copies of the ground plan of Caerphilly Castle, with valuable historical notes by Mr. J. Stuart Corbett.

In the afternoon a visit was paid to Cardiff Castle, which occupies the site of a Roman station, proof of which was given a few years ago by the discovery of a strong wall of Roman masonry beneath the earthworks of the castle. St. John's Church was next visited, and it is interesting to note that it was built by one Hart, who also is said to have built the magnificent tower of St. Stephen's, Bristol. At the City Museum the members were received by Dr. O. T. Vachell and Mr. John Ward, the Curator ; and tea was provided by the President and members of the archæological section of the Cardiff Naturalists' Society.

Cardiff Castle occupies the site of an important Roman station, one of a series of military camps guarding the Via Julia Maritima, the great highway from Gloucester to the west coast of South Wales.

It was always thought possible that Cardiff, like Caerwent, Caerleon, and Cowbridge, might be of Roman origin, but there was no proof of this until, a few years ago, a strongly-constructed wall of Roman masonry was found to be buried beneath the earthworks of the present castle. The north gateway has been uncovered and restored, and it is believed that there was a southern gateway on the opposite side of the fortress.

The castle stands on a broad gravel plain between the rivers Taff and Rhymny, on the left bank of the Taff, and covers an area of 200 by 216 yards.

It is protected on the north and east and partly on the south by banks of earth, and on the west and remainder of the south side by a lofty wall, 40 feet high, 10 feet thick, and perfectly solid. Outside the bank was a ditch which has been partly superseded by the canal on the east, and by the Dock feeder on the north. The ditch has been filled in on the south side.

About one-fourth of the enclosed area, to the north-west, is occupied by a great mound with a surrounding ditch. This is crowned by the keep. The entrance was on the south side by a barbican, part of which remains. The older part of the keep was the work of Robert, Earl of Gloucester, 1117—1147. The barbican was built by Isabel Despencer, the heiress of her family and the wife—first of Richard Beauchamp, Earl of Worcester and Abergavenny, and secondly of Richard Beauchamp, Earl of Warwick. She died in 1439, and was buried with her first husband in Tewkesbury Abbey. The barbican was connected with a cluster of strong towers occupying the southern slope of the mound, and ending in a second gate-house, the portal of which gave access to the inner ward. This tower gate-house is thought to have been the prison of Robert, Duke of Normandy from 1126—1134. The Black Tower, his traditional prison, was erected long after his death. A wall extended from this gate-house to the gateway of the castle in the southern curtain, and separated the outer from the inner ward. It was removed in the eighteenth century.

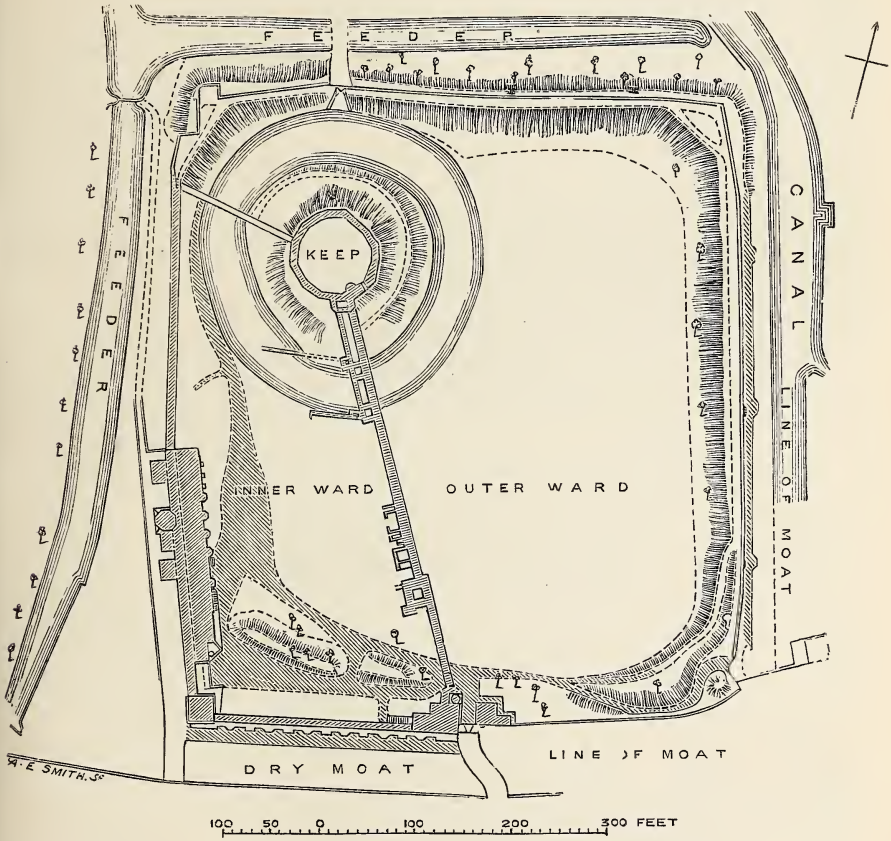
Close to the southern gateway was a lofty tower of thirteenth or fourteenth-century date, called the Black Tower, which was restored fifty or sixty years ago.

The Lodgings or habitable part of the castle are on the west side, built against the great Norman wall: the tower and its wings outside, and the rest inside. These are connected by tunnels cut through the wall with immense labour.

The tower, rising from a square, is broached into an octagon, and is seventy-five feet high, being battlemented and machicolated. Like Guy's tower at Warwick, it was probably built by Richard, Earl of Warwick, 1423—1439. On the east side of the wall are the great hall and other state and domestic apartments.

The southern wing outside the curtain is of the same date as the tower; the northern wing, Mr. Freeman thinks, was built or rebuilt by the first Stuart owner about 120 years ago.

The internal parts have been built and rebuilt by the Herberts and Stuarts at various times since the days of Edward VI. Vast additions



GROUND PLAN OF CARDIFF CASTLE.

From a Drawing by Paul Sandby.

CARDIFF CASTLE AND THE WEST OR MISKIN GATE. 1776.

at enormous cost—notably the clock tower at the south-west angle—were made by the late Marquis of Bute.

The Roman fortress, enclosed by a wall of stone and protected by a moat, was a square, and contained about ten acres. The recent excavations have brought to light a massive gateway on the north curtain with two pilasters on either side of the portal, and flanked by chambers with semi-polygonal apses which are semi-oval within for the use of the guards.

It is impossible to ascertain what happened to the castle for some centuries after the withdrawal of the Romans. It is uncertain at what period, whether immediately before or after the Norman occupation, the mound was constructed, and the remains of the Roman walls were covered with earth on the north-east and partly on the south. The circuit was completed by a high and massive Norman curtain, built on the foundations and lower tiers of the Roman wall.

When the Normans were established in South Wales, Cardiff Castle became the *Caput* of the seignory of Glamorgan and the residence of the lords. From Robert Fitz Haymon it passed with one of his daughters and coheiresses to Robert Fitz Roy, a natural son of Henry I., and after him to his son, William, second Earl of Gloucester, who left daughters only.

King John, before his accession to the crown, held Cardiff in right of his wife, Isabel, the youngest of these; then Geoffrey de Mandeville, her second husband, held it. On the death of Isabel, in 1217, it probably passed to the great de Clare family by marriage of Amice, second daughter of Earl William, with Richard de Clare; and Gilbert de Clare, their son, added the Lordships of Gloucester and Cardiff, and the Earldom of Gloucester to his paternal Earldom of Hertford. Four de Clares held it in succession for well-nigh a century. Eleanor, heiress of the last de Clare, who fell at Bannockburn in 1314, carried it in marriage to Hugh Despencer, the younger. The Despencers died out in the male line with Richard, a minor and childless; and his sister and heiress, Isabel Despencer, married, as we have seen, two Beauchamps, both earls. Having no children by the first marriage, her possessions passed to the house of Warwick, and greatly increased its power and influence. Richard III. became Lord of Cardiff in right of his wife, Anne Neville. Later on Henry VII. became possessed of it; for, as Mr. J. S. Corbett tells me, Anne Neville, widow of "the Kingmaker," who had survived her daughter, had granted it to his uncle, Jasper Tudor, Duke of Bedford. Henry and his son granted leases of it to Charles Somerset, and Edward VI. sold it to William Herbert, first Earl of Pembroke. In the eighteenth century it became the property of the Windsors by marriage with a Herbert heiress, and later on, in a similar way, of the Stuarts, who are represented at the present time by the Marquis of Bute.

The best authority on Cardiff Castle is the late Mr. G. T. Clark.

See *Mediæval Military Architecture*, vol. i., pp. 336—350.

Archæologia Cambrensis, 3rd Series, vol. viii., p. 249; 6th Series, vol. i., p. 70, &c.

Also in the last quarterly part of *Archæologia Cambrensis* there is a valuable paper on "Roman Cardiff" by Mr. John Ward, F.S.A.

The public libraries of Cardiff consist of the Central Library in Trinity Street and five branches, at two of which are children's reading halls.

The Central Library was erected by the city authorities at a cost of £30,000 on a site worth half that sum. It contains the largest collection in existence of Welsh literature, and of books relating to the topography and language of the Principality. It also possesses many valuable Celtic MSS. Our Society is greatly indebted to Mr. Ballinger, the Chief Librarian, for invaluable help in preparing for the Cardiff meeting.

The Welsh Museum occupies a portion of the Central Library buildings. It contains many interesting exhibits and is well arranged. In the Archæological rooms will be found numberless objects illustrating domestic life in bygone days. The horse-trappings and ornaments found at Seven Sisters, near Neath, relics of the Iron Age, are especially worthy of notice.[1] In the Art Rooms are beautiful examples of the rare Swansea and Nantgarw porcelain, and casts of pre-Norman Welsh crosses.

The Menelaus Room contains valuable examples of old and modern oil paintings, reproductions of carved ivory statuettes, busts, &c.

In the Natural History Room is a good series of the wild birds of Wales.

The Curator, Mr. John Ward, F.S.A., is an eminent antiquary, and has made Roman Cardiff a special study.

In the evening at the South Wales Institute of Engineers, whose Council Chamber was lent for the occasion, there were papers and discussions on subjects of the visit. At this meeting one of the most pleasant events of the visit occurred, being the presentation of his portrait in oils to the President, in recognition of his many years' valuable service as Secretary.

Mr. F. F. Fox, the President of Council, who made the presentation, read a letter from Mr. Bruton, of Gloucester, who expressed regret at his absence, and added that as a member of the Society from its foundation the presentation afforded him intense pleasure, for they could not too highly appreciate the distinguished service which Canon Bazeley had rendered to the Society, and his indefatigable exertions to

[1] See *Arch. Cambr.*, 6th Ser., vol. v., p. 127.

ensure that it should be in the front rank of archæological societies in the kingdom. That letter, said Mr. Fox, struck the keynote of what they were met to celebrate. Referring to the relations of Canon Bazeley to the Society, he said that his name appeared on the first printed list of the Society in 1876. In 1878 he was one of two Honorary Secretaries, Mr. Hallett, who was still a member, being the other. At about that time Mr. Hallett's duties obliged him to resign, and Canon Bazeley took the duties alone, and discharged them until the year 1907. During that long time he gave his time, his talents, and his energy most unreservedly to the interests of the Society. He administered its finances with very sound judgment, and with economy. He provided them at all their meetings and excursions with much intellectual enjoyment, taking care at the same time of their creature comforts. He certainly stimulated many of them to study the history of the county, as well as the two cities of Gloucester and Bristol, and, as Mr. Bruton had said, he had undoubtedly placed the Society in the front rank of similar institutions. What more could he have done? He thought he had made an ideal Secretary, and he had done his work with so much brightness and cheerfulness, that really it had been a pleasure to have anything to do with him. He deserved their warmest gratitude, and he (Mr. Fox) did not use that word in the cynical sense of expectation of favours to come. He ventured to offer him, on their behalf and his own, the warmest gratitude in its best and truest sense for all he had done for them. When the Society determined to make a small offering to him, the Council appointed Mr. Frank Tuckett and himself to see the Canon. Both Canon and Mrs. Bazeley desired to have a portrait rather than anything else. He put himself in the hands of an artist in London, whose work had been in the Royal Academy for a good many years, Mr. Hugh de T. Glazebrook, and he thought the portrait represented the Canon very accurately indeed. Mr. Fox then made the presentation amid hearty applause, and there was a general consensus of opinion that it was an admirable portrait. It was handsomely framed, and bore a suitable inscription.

Canon BAZELEY, who was received with great cordiality, in acknowledging the gift, said it was not a time when he could say very much, but he felt inclined to say, first of all, that one did not like one's work to be over-magnified. Where would he have been as Secretary if he had not, for instance, had the Rev. C. S. Taylor as Editor? He could not possibly have done the Editor's work as Mr. Taylor had done it, and if their Society was in the front rank of English societies, it was not so much because of any work that he had done as the position which their *Transactions* held. They were thought most highly of. He (the speaker) could not accept any gratitude on their behalf for those *Transactions*.

He had, in any indirect way he was able, helped Mr. Taylor, and had been very glad to help in the programmes, and so help Mr. Taylor to give an account of their meetings, but beyond that he could accept nothing. They owed Mr. Taylor a very deep debt of gratitude indeed for what he had done. He personally owed him very much. The Secretary was always to the front, and there were two sides to that. If he made a mess of it, of course he got the blame, but if things went well then he got most of the kudos. There was the poor Treasurer (Mr. G. M. Currie), working from morning to night in that charming hand of his, and doing work not of the pleasantest description. He got no credit at all. Nobody thought of giving him a portrait. They would as soon give a testimonial to the tax-gatherer as the Treasurer. Yet where would he (the speaker) be without him ? He felt most grateful to the Treasurer. He was one of his kindest and best friends, and he must pass on to him a great deal of what had been said of him that night. Then, where would they be without the President of Council ? His very good friend, Mr. Fox, had backed him up in every possible way since he had occupied that post, and they all knew his gracious manner ; and his courtesy and his old-fashioned politeness had been of the greatest use to them, and of the greatest advantage to the Secretary. Then there was that splendid, enthusiastic, hardworking Secretary at Bristol, Mr. John E. Pritchard. When he undertook the work Bristol really had no position at all in the Society. It dwindled down, and another Society was almost holding first position. Now he had restored the Society to its proper place at Bristol. Long might he continue his work there, and it would be an evil day for the Society when he was obliged to give it up. He had now told them plainly that a great deal of what had been said that night was due not to him, but to others. In 1878 he found himself with a very small parish, after having had a somewhat important charge in London with a great deal of hard work, and he found himself with too little work for a man of his age. If the Dean and Chapter of Gloucester had made him Vicar of St. John's, Cardiff, as they were nearly doing—it was a toss up whether he went to Matson or to Cardiff—they would be giving a portrait to somebody else instead of him. He was thankful his lot had been in such pleasant ground. He had always remembered that although he was Secretary of an archæological society, he was still a clergyman, one who ought to do his best in his sacred profession, and therefore he had striven always to remember that when they had visited God's house it had been His house and not a museum. And he had ventured to ask them to join in a short prayer to Him, that he might draw their minds in the right direction before they began to discuss holy things. He was most grateful that, whatever their views, or whatever denominations

CHURCH OF LLANTWIT MAJOR.

they attached themselves to, he had never in any way received any opposition, but had been encouraged in his attempt to raise the Society not only as an archæological society, but spiritually. He valued very much all the friendship which they had poured upon him in the past, and that portrait had an inscription which, when he was gone, would remind his children of all their kindness, and of the work which he had been able to do on behalf of the county and themselves.

The members afterwards enjoyed the hospitality of the Lord Mayor (Alderman Illtyd Thomas).

On Thursday morning those of us who did not pay an involuntary visit to Barry Docks by the way went direct by rail to Llantwit Major, an ancient seat of learning, information with regard to which may be gathered from the following sources :—

E. A. Freeman, *Archæologia Cambrensis*, 3rd Series, vol. iv., p. 31, epitomised in 5th Series, vol. v., p. 410.

G. E. Halliday, *Archæologia Cambrensis*, 5th Series, vol. xvii., p. 129.

John W. Rodger, *Cardiff Naturalists' Society's Transactions*, vol. xxxix.

The Church of Llantwit consists of a chancel, a nave with north and south aisles, and a tower inserted at its west end, a western church, with a south porch and parvise, used at present not for divine service, but as a receptacle for a most interesting series of memorial crosses and monoliths, dating back to pre-Norman times. Farther west is a third building in a ruinous condition, which when perfect consisted of a crypt or undercroft, and a chapel on the first floor. To this building is attached on the north side a sacristan's house.

Mr. E. A. Freeman, in opposition to local tradition and nomenclature, declared the eastern portion of the church to be the oldest, but this has been disproved by discoveries made since his death.

The inner door of the south porch and the lower tiers of masonry in the work of the western church are considered by Mr. Halliday and Mr. Rodger to be part of a Norman edifice built early in the twelfth century. The piers of the tower are Transitional Norman, and belong to the end of that century. It would seem, therefore, that the western church, called by the inhabitants " the old church," was originally the nave of a cruciform Norman church, which had also transepts and chancel. To this nave was added late in the twelfth century a central tower. In the thirteenth century great changes were made. The south porch was built with a parvise, or priest's chamber. In other respects the Norman nave remained intact and was used as a parochial church, as at Ewenny. The tower was also untouched ; but the Norman transepts and chancel were removed to make room for an Early English

conventual church, with an engaged tower, arcades were inserted, and north and south aisles were constructed forming a prolongation of the transepts eastwards. Then a new chancel was built with four lancet windows on the north side, and an arcade and narrow aisle on the south. At the same period a chapel with crypt was added to the west end of the "old church."

No change appears to have taken place in the fourteenth century. In the fifteenth the "old" or western church was rebuilt, the porch being allowed to remain. A door was inserted instead of a window in the south aisle of the eastern or "new" church, the south aisle of the chancel was removed, and the arcade built up with stonework, two windows and a priest's door being inserted between the piers. The east window of this chancel aisle was inserted at the east end of the south aisle of the nave, and a sacristan house was added to the western or "lady" chapel on its north side.

A few additions were made when the church was restored in 1905. Flying arches were inserted in the south aisle to support the arcade, and the large buttresses, built on the west side of the tower in 1732, were renewed.

We have, then, at present an Early English eastern church with Perpendicular insertions, a Transitional tower, a Perpendicular western church with Early English porch, and an Early English chapel in ruins with a fifteenth-century sacristan's house attached to it on its north side.

In the western church are the following crosses, &c. :—

I. The cross shaft of St. Illtyd. On one face is inscribed, "✠ Samson posuit hanc crucem ✠ pro anima ejus ✠"; and on the other, "Crux Iltuti Samson regis ✠ Samuel ✠ Ebisar ✠."

II. The pillar of Samson. On the front is, "In nomine Di Summi, incipit Crux Salvatoris qua e preparavit Samsoni a pa ti pro anima sua et pro anima Iuthahelo Rex et Artmali Tega ✠ m."

III. The cross of Houelt. The accepted rendering of the inscription is, "In nomine Di Patris et Speretus Santdi anc crucem Houelt properabit pro anima Res patres ejus."

See *Inscribed and Sculptured Stones at Llantwit Major*, by J. Romilly Allen; *Archæologia Cambrensis*, 5th Series, vol. vi., p. 118, and vol. x., p. 326.

IV. The cylindrical pillar, and V. the cross shaft, both of these last being uninscribed.

There are also a semi-effigial slab of the twelfth century inscribed with Lombardic capitals, "Ne petra calcetur qui sub jacet ista tuetur," and an effigy of the Elizabethan period.

The roof of the western church has bosses carved with the arms

of the Bassetts, Berkerolles, &c. The heraldic carvings are described in *Archæologia Cambrensis*, 3rd Series, vol. iv.

In the south aisle of the eastern church is a niche with a Jesse tree.[1] There is a stone reredos of late fourteenth-century date. Remains of paintings may be seen on the walls. The mouldings of the pier shafts and bases, and the carved foliage of the caps are good examples of the work of the period when Norman was passing into Early English. The font is Norman.

The town hall of Llantwit, which is an interesting old building, contains a bell inscribed, " Sancte Iltute ora pro nobis."

If we can accept the evidence given by the *Book of Llandaff*, the *Triads*, and other Welsh MSS., Llantwit Major (Llan-Illtyd Fawr) was, in the sixth and seventh centuries, one of the most famous of Celtic universities, with 2,000 students, 400 houses, and 7 halls. The Iolo MSS. state that Eurgain, a daughter of the British chieftain, Caractacus, founded a choir or school of Divinity near Llantwit. Some support has been given to this tradition by the discovery twenty years ago of a Romano-British villa at Caer Wrgan (Eurgain's Castle), a mile to the north of Llantwit, and of Roman remains at Tre Wrgan (Eurgain's town) hard by.[2]

In the fifth or early in the sixth century, Illtyd, a great-nephew of Germanus, Bishop of Auxerre, came from Armorica (Brittany) and under the influence of St. Cadoc, founder of a college at Llancarvan, renounced his profession as a soldier, and devoted himself to religion. According to the Llandaff register Illtyd built a church and founded a monastic school at Llantwit for the education and training of clergy. This school, which was known as Bangor Illtyd, became a centre of religious life from whence missionaries went forth to labour amongst the heathen or half-Christian peoples of Britain and Gaul.

Many of these, such as St. Samson of Dol, St. Leonore and St. Paul de Léon, are still reverenced in Brittany. But Llantwit was also famous for the bishops and scholars it produced. St. David, the patron saint of Wales, who gave his name to a diocese and fifty-two churches and chapels, Gildas, the gloomy and disappointing British chronicler, but surnamed " the Wise," Taliesin, the poet, &c., &c., are all said to have studied at Llantwit. St. Illtyd, the friend and rival of St. Cadoc, has like him been made the patron of at least eight churches and chapels in Glamorgan. I wish we knew more of his work at Llantwit and of his successors, the *abbots* of the college he founded. Many of them are mentioned in pre-Norman charters by name. The *Gwentian Brut* says that Owen, son of Howel the Good, destroyed the college at Llantwit in 959 because he found Saxon scholars there. After this we read of

1 See Isaiah xi. 1. 2 *Arch. Cambr.*, Ser. v., vol. v., p. 413.

priests and no longer of *abbots* of Llantwit. After the conquest of Glamorgan, Robert Fitz Haymon appears to have appropriated to his own use the vast estates connected with Llancarvan and Llantwit, and to have conferred the churches with their immediate possessions on the great abbeys of Gloucester and Tewkesbury.

Very probably the ancient Welsh colleges had sadly deteriorated in the course of time, or had been almost destroyed by Danes and other invaders; and he thought it best to change their form and give them into the care of the powerful and learned Benedictine houses of his Honour of Gloucester, one of them, Tewkesbury, being his own foundation.

For four centuries the monks of Tewkesbury appear to have carried on educational work at Llantwit as those of Gloucester did at Llancarvan, and to have used the eastern part of the church for their devotions. No doubt they took also a generous part in the extensive restorations and additions that went on in the thirteenth and fifteenth centuries. In the meanwhile the inhabitants worshipped in the western part, and had a voice in the appointment of their parish priest.[1]

I do not know if there is any historical evidence of a *mediæval* college, but to the west of the church, and above it, stands a building which tradition says was the gate-house of a monastic house which stood in the adjoining field. Indeed, Llantwit is full of narrow, winding alleys, of quaint houses, and fields full of mounds and trenches that retain in their nomenclature memories of its past educational renown. When the Dissolution came, the patronage of the church and the lands formerly held by Tewkesbury were given to the new Dean and Chapter of Gloucester, and their successors held them till very lately.

An interesting monograph, entitled *Llantwit Major, a Fifth-Century University*, has been written by a member of our Council, Dr. A. C. Fryer, who gives numerous authorities for his romantic sketch of ancient British religious history.

A pleasant drive brought the party to St. Donat's Castle, concerning which the following account is an epitome of what Mr. G. T. Clark wrote in 1871 :—[2]

The Castle of St. Donat is the only military building in Glamorgan which, like Berkeley Castle in Gloucestershire, has been occupied without intermission since it was built. The name of the castle does not appear in the *Liber Landavensis* nor in any other early Welsh records. It was probably first built by Sir William Esterling or Stradling, who was one of Fitz Haymon's knights, and he held his Manor and Castle of

1 *Monastic Annals of Tewkesbury*, A.D. 1230.
2 *Thirteen Views of the Castle of St. Donat*, Cardiff, 1871, 4to.

Donat at the service due from one knight's fee, held of the Castle of Cardiff.

St. Donat's stands on the eastern bank of a deep ravine which opens lower down on the sea. Far below the castle on the west is the parish church, with the Stradling aisle and tombs, and a graceful, unmutilated churchyard cross.

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The present castle, which was built in the fifteenth century, with additions in the sixteenth century, is protected on two sides by the steep natural bank, and on the north and north-east by an artificial dry ditch. The sea front is formed by the wall of the main building, the tower at the south-west angle being known as Lady Anne's. Opposite to the castle, on the other side of the ravine, stands the watch tower, from the summit of which a good view may be obtained of the Somerset coast and the Bristol Channel.

The plan of the building is nearly a square, about 150 feet across. The entrance is on the north-east side across a bridge now made permanent, and through a gateway into a small court where there are traces of thirteenth-century work. From this outer court a second gateway leads into the main court of the castle which is wholly surrounded with buildings. On the left is the hall with porch and projecting oriel, behind it the drawing-room, kitchen, and offices, and at either end a suite of rooms.

The bottom of the court is occupied by the great dining-room and parlour. At the south end of the dining-room a staircase leads to the saloon. In 1871 some of the buildings were in a state of decay, but the castle has been lovingly repaired by its late and present owners.

Sir William Stradling, the reported founder, married Julian Hawey, an heiress of Comb Hawey, Dorset.

Sir Peter Stradling married a daughter and heiress of Sir Gilbert Strongbow, of Caldecot, who brought two Oxfordshire manors to the family. Their son, Sir Edward, visited the East and became a Knight of the Holy Sepulchre about 1330; so did Sir Edward's son, William. *temp.* Richard II.

During the lifetime of Sir Thomas Stradling, in the reign of Elizabeth, a miraculous cross was found in a tree blown down by the wind. See *Archæologia Cambrensis*, 1865.

The Stradlings, after holding the castle for nearly 650 years, died out in the male line in 1738. Since then the castle has been held by the Mansels, Tyrrwhits, Drakes, and Carnes, and is now the property of Morgan Williams, Esq.

Members were very much interested in the valuable collection of ancient armour which has found a home in the hall of the castle.

The next journey lay in the direction of lunch, which, by the kindly

courtesy of Colonel Turbervill, was served in the beautiful grounds of Ewenny Priory. After lunch the church was visited under the guidance of the Vicar, the Rev. T. D. Bevan, and the President.

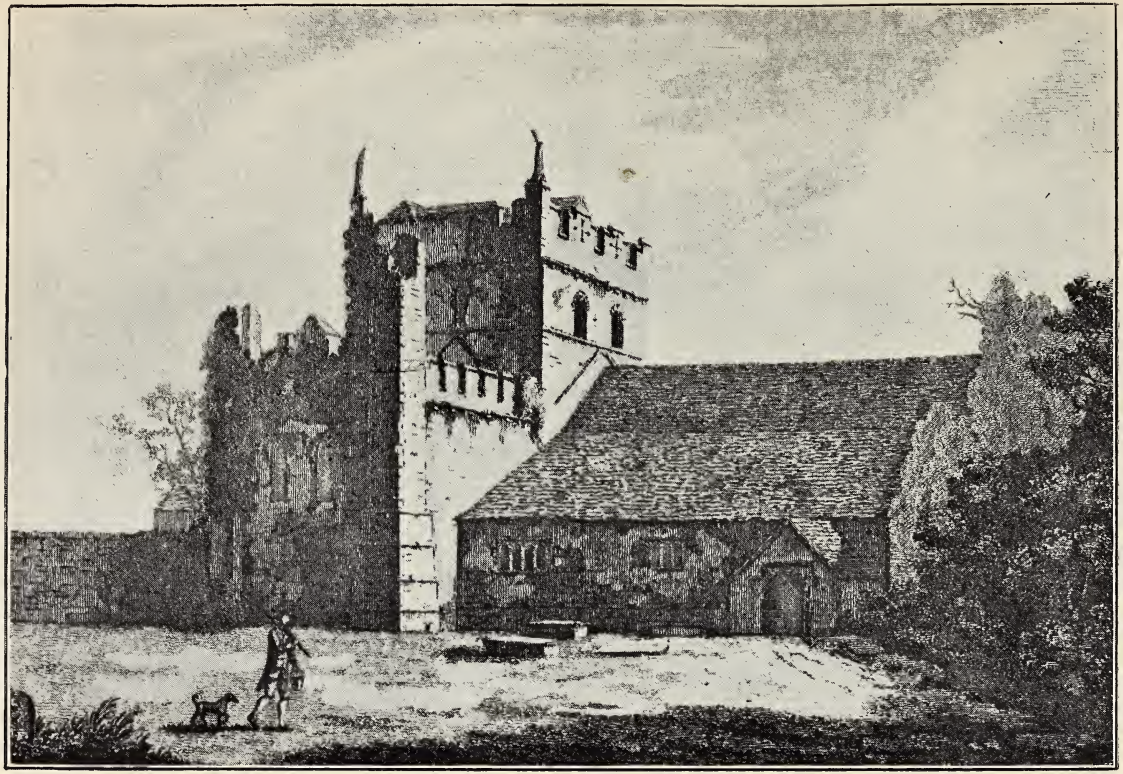
About midway between the two great mercantile centres of South Wales, Cardiff and Swansea, and close to the Roman highway, called by R. Colt Hoare *Via Julia Maritima*, lies Ewenny Priory, one of the very few fortified monasteries remaining in Great Britain, and the most perfect of them all.

The priory is built in a marshy valley through which the rivers Ewenny and Ogmore flow to the sea. To the north was a vast forest which survives in the names of Coyty, Coychurch, Pencoed, &c., and beyond this, some five miles distant, rises up the mountain range which the Welsh called Blaenau. To the south Ogmore Down and Oldcastle Down hide Ewenny from the Bristol Channel and shelter it from the winter storms. It was a spot well suited by nature for religious exercises and peaceful husbandry; but in the twelfth century the Welsh were writhing under the Norman yoke, and ever and anon they strove to drive out their conquerors with spear and sword.

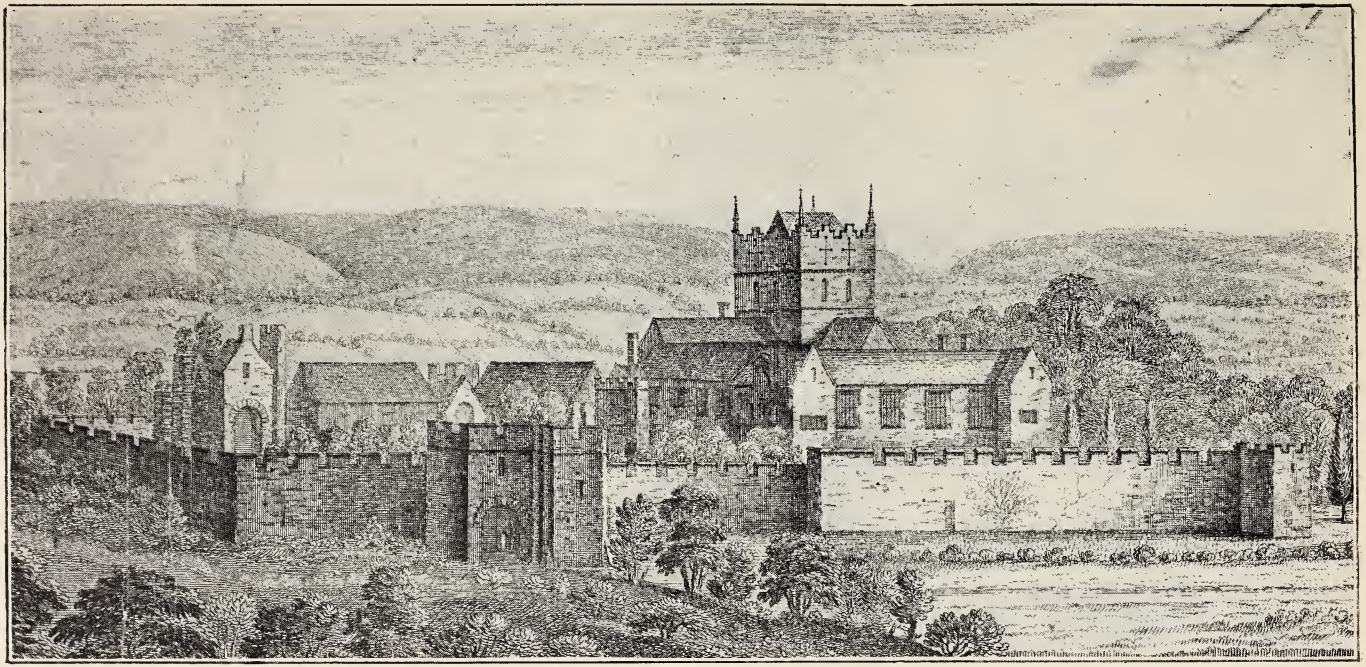
Moreover, though the firm hand of William I. had driven away from Britain the Danish and Irish pirates, the memory of their raids was still fresh in the minds of the maritime villagers, and they feared their renewal. The Welsh had some regard for the monks, and though they belonged to an alien monastery, gave them lands; but the fierce Scandinavian freebooters slew the priests in the house of their sanctuary, and had no compassion on old or young. Therefore the founder of the priory, though he had his castle of Ogmore hard by, built for its defence walls and towers which have resisted to this day the efforts of man and time to destroy them.

The church and its surroundings have been described by Mr. E. A. Freeman in *Archæologia Cambrensis*, 3rd Series, vol. iii., and by Colonel Turbervill in *Ewenny Priory, Monastery and Fortress*. (London: Elliot Stock, 1901). When completed early in the twelfth century the church was cruciform, and consisted of nave with west doorway, north aisle and porch, a central tower, north and south transepts with four transeptal chapels, and chancel. The nave was always, as at present, parochial; the crossing and chancel were monastic until the middle of the fifteenth century. Since that time the eastern limb has been the private property of the lay possessors of Ewenny.

The nave, which was shortened in 1804 by fifteen feet, has on the north side an arcade of four bays with plain massive arches. High up over the piers and opposite them on the south side are round-headed Norman windows. The font is as old as the church. The north transept, intact in Grosse's view of 1775, has disappeared. The south



EWENNY PRIORY CHURCH FROM THE NORTH. F. GROSSE, 1775.



SOUTH-WEST VIEW OF EWENNY PRIORY. Buck, 1741.

This and the other illustrations of Ewenny have been kindly lent by Mr. Elliot Stock from Col. Turbervill's "Ewenny Priory," 1901.

transept has lost its eastern chapels, but retains their blocked-up doorways. It is lighted at the west end by three round-headed windows arranged triangularly. One of the most interesting features in the church is the arcaded gallery with seven small round-headed arches, approached by a doorway and staircase in the south-west corner of the transept.

The central tower rests on four semicircular arches with massive pirse enriched with detached shafts and inverted-cone and chevron mouldings.

The presbytery, which is separated from the crossing by a perpendicular wooden screen, has a round-headed triplet east window, and small windows, one on either side. The tiles are replicas of originals bearing the arms of Gloucester Abbey, William Parker the last abbot, the Beauchamps, Berkerrolles and Turbervills.

The tomb of the founder, Maurice de Londres, has been moved into the south transept, and bears the inscription :—

Ici : gist : Morice de Lundres : le fundur : Deu : li rende : sun : labur : A.M.

A twelfth-century effigy of a Turbervill of Coyty Castle rests on a Carne tomb, and an inscribed stone commemorates Hawysia de Londres, the last of that family.

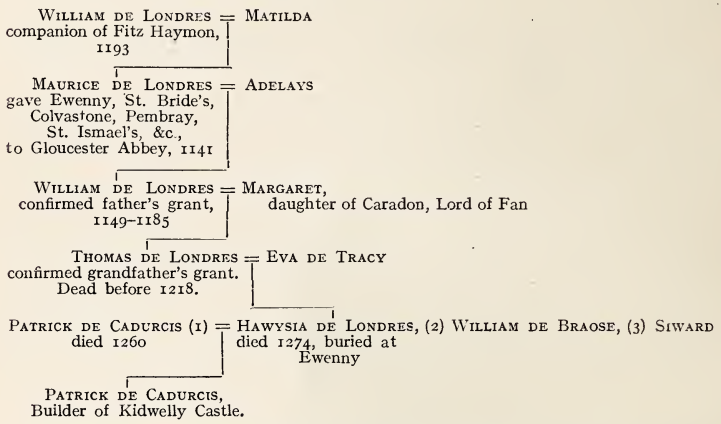
The best point from which to view the exterior is the priory garden on the south-east. The massive battlemented tower resembles the tower of Leonard Stanley, which was also a cell of Gloucester Abbey.

On the south side of the nave were the cloisters of the priory, with probably the chapter house and dormitory on their east side, and the refectory, kitchens, butteries, and prior's lodgings on the south and west. The former have disappeared, the latter have been converted into the residence of the lords of the manor.

The fortifications consisted of many towers and gateways, most of which are still standing, connected by a wall or curtain, the church itself on the north side forming part of the fortress. The whole area enclosed is about five acres. The visitor arriving from Bridgend first reaches a round flanking tower at the north-west angle of the outer court ; at a distance of forty-five yards to the east stands the main entrance from the river, a massive tower with portal guarded by a portcullis. Following our course eastwards, and passing a great barn, we come to the ruins of another gateway almost as strong as the first. From this point the line of defence turns towards the south as far as the north-west angle of the nave of the church, where was another tower. The north transept formed part of the defence on this side, and beyond it was an embattled wall. Then the defending curtain ran south as far

as a tower at the south-east angle, once a dovecot now the abode of jackdaws. The south wall is gone, but the south gateway remains, and is now the principal entrance to the priory.

Some writers have striven to identify Ewenny with the Roman station of Bovium. The Iolo MSS. assert that Llydwyn the Knight founded a monastic college here in pre-Norman times; but the *history* of the priory, as apart from *tradition*, must commence with the foundation and endowment by Maurice, son of William de Londres, one of Robert Fitz Haymon's principal companions in the invasion and conquest of Glamorgan in 1093. For a time it may have been an independent house, but it did not long remain so, for in 1141 Maurice gave it to the monks of St. Peter's, Gloucester, and it was a cell of that abbey for 400 years. The *History and Cartulary* of Gloucester records this gift and many subsequent charters by the Londres family; and with its help we can construct a pedigree :—



Giraldus Cambrensis tells us that in company with Archbishop Baldwin he "passed by the little cell of Ewennith in 1188." It was visited subsequently by several of our Kings of England.

The Welsh really seem to have left the priory in peace, notwithstanding its military character: very likely it was understood that the fortifications were solely defensive. In 1525 Sir Thomas More, Chancellor of the Duchy of Lancaster, into which much of the de Londres' property had been absorbed, was granted the reversion of the office of Seneschal of Ewenny, not a very important post, but a sinecure.

In 1534 the prior and his two companions signed the declaration of allegiance to the King and the renunciation of the Pope's authority.

In 1537 the priory and its lands were leased by order of the King to Sir Edward Carne, and in 1540 it was finally dissolved with the abbey.

The lessee later on obtained the fee by purchase, and he and his descendants held it till early in the eighteenth century, when it passed to the Turbervills in marriage with an heiress, and Colonel Turbervill, a worthy descendant of one of the Norman invaders of Glamorgan, and of a Welsh princess, holds it at the present time.

After tea, which was also served in the grounds of the priory, the members enjoyed a most pleasant drive in the cool of the evening to Bridgend Station, whence they were scattered to their several homes. And so ended a very well-arranged and most enjoyable meeting. The thanks of the Society are due in the first instance to the Lord Mayor of Cardiff for his most cordial reception and his genial hospitality, to the President and Council of the South Wales Institute of Engineers, who kindly placed at our disposal their beautiful Council Chamber and other rooms, to the President and members of the Archæological Section of the Cardiff Naturalists' Society, who kindly entertained us at tea, and to all the kind friends at Cardiff who took so much trouble to make our meeting not only successful but most pleasant. But most of all we were indebted to the President, not only for suggesting so very suitable a region for our meeting, but also for the careful forethought and courteous guidance, which contributed so much to the pleasure of the gathering.

EARLY CONNECTION BETWEEN GLAMORGAN AND GLOUCESTERSHIRE.

By the Rev. CANON BAZELEY, M.A.,
President of the Society.

I propose, by way of preface to the notes I have prepared for our Cardiff programme, to spend the half hour allotted to me in dealing with the earlier history of Glamorgan, showing how closely it is interwoven with that of our own county, Gloucestershire.

The Silures, who dwelt in the country which lies between the Severn and the Towy, were finally conquered by Agricola, A.D. 78.

After this time, if we may judge from the silence of Latin authors, and from the number of Roman villas of which traces have been found, the inhabitants of Gwent enjoyed three centuries of ease and tranquillity. But towards the close of the fourth century, when the Romans were withdrawing their forces from Britain to defend the provinces nearer home from the attacks of the Goths, they entered on troublous times.

Britain was beset on all sides by relentless foes: on the north by the Picts of Caledonia, on the west by the Gaels and Scots of Ireland, and on the south and east by hordes of Saxon freebooters from the Baltic. The lowlands of South Wales, owing to the level character of the country and their proximity to the sea, were especially liable to the attacks of pirates and marauders. Again and again the homes of the inhabitants would be sacked and destroyed, and their women and children carried into captivity, before the Roman soldiers could be summoned to their relief.

It must have been in one of these forays that the Roman villa at Caer Wyrgan, near Llantwit, was permanently

destroyed and its inhabitants cruelly slain. In 1888, during the excavation of a large hall in this villa, no fewer than forty-one human skeletons were found, of both sexes and all ages, bearing traces of a violent death.[1]

In another foray, probably in 405, when Niall, the Irish chieftain, was seizing the opportunity of Stilicho's departure from Britain to raid the south and west coasts, Patrick, then a youth of sixteen, was torn away from his home by the Severn Sea, and sold into slavery in Ireland. According to Welsh tradition he was a native of Gwent; and in his *Confession* he speaks of his father, Calphurnius, as a Roman citizen and Decurion or municipal councillor of a town called Bannaventa.[2] Professor Bury says "we may be inclined to look for the Bannaventa of Calphurnius in south-western Britain, perhaps in the regions of the lower Severn."[3] I have been led by a paper on Caerwent, by M. L. Dawson, in *Archæologia Cambrensis*, to surmise that this Roman station, which they called Venta Silurum, was the early home of the apostle and patron saint of Ireland.[4]

But if the lowlands of Glamorgan were open to the attacks of pirates, the mountains beyond them were secure; and

[1] *Arch. Camb.*, ser. v., vol. v., p. 413.

[2] "I, Patrick . . . had for my father Calpornius a deacon, son of the late Potitus a presbyter, who was of the town (*e vico*) Bonaven Taberniæ; for he had a farm (*villulam*) in the neighbourhood, where I was taken captive. I was then nearly sixteen year old."(Dr. Todd's *St. Patrick*, 1864, p. 362.)

[3] Bury's *Life of St. Patrick*, p. 17.

[4] *Arch. Camb.*, ser. vi., vol. iv., p. 243. In the *Life of St. Cadoc* it is stated that whilst living at Llancarvan he was warned in a vision that he must shortly leave it for another sphere of work. He appointed his favourite disciple, Elli, to be the head of the monastery in his place, and immediately afterwards he was transported to Beneventum. The bishop of that place had just died, and St. Cadoc was made bishop in his stead. Beneventum must have been within easy reach of Llancarvan, for Elli was accustomed to go very often from Llancarvan with his disciples to the city of Beneventum to visit the blessed Cadoc. It would be very natural that if the bishopric of Caerwent were vacant, it should be given to St. Cadoc, who had been connected with the place from his childhood.

therefore the Welsh, though attacked in turn by Irish, Saxon and Dane, preserved their independence during the six centuries which followed the withdrawal of the Romans, A.D. 446.

In 601 two historic conferences were held in Gloucestershire, "on the confines of the Hwiccas and West Saxons," between St. Augustine and the bishops of the native British Church. Until a few years ago it was the general opinion that the place of meeting was Aust on the Severn, and this opinion has been ably supported by the arguments of our Editor, the Rev. C. S. Taylor. A later view, enunciated first, I believe, by the Rev. G. H. Moberley, adopted by the historian J. R. Green, and followed recently by the Bishop of Bristol, is in favour of Down Ampney near the forest of Bredon and the Ermin Street.

I have tried to reconcile these apparently adverse opinions by suggesting that the first meeting was held near Lechlade or Down Ampney, where only the bishops of Dyvnaint (Somerset, Devon and Cornwall) were present, and the second at Aust to suit the convenience and safety of the "doctors" of theology who were summoned from Wales.[1] If the Dyvnaint Britons needed further help to combat the arguments of St. Augustine surely they would have obtained it from Caerwent, Caerleon, Llandaff, Llancarvan and Llantwit—the *Bangors* (monastic colleges) of Gwent, and not, as Bede is supposed to mean by "Bancornaburg," Bangor on the Dee, near Deva (Chester).[2]

From the fifth to the eight century the River Severn was the boundary between England and Wales; Gloucester was a frontier fortress, and the Forest of Dean (the red Gwent), Herefordshire and part of Shropshire remained British territory. But in 779 the Mercians, under Offa, drove the King of Powys from his capital, Pengwyrn (Shrewsbury), and carried the English border westward to the Wye. This border-line is still marked by a huge earthwork, which runs from the north of the Wye to that of the Dee, and which still bears the name of Offa's Dyke.

[1] *S. Gloucester Diocesan Magazine*, vol. I., p. 89.
[2] Bede, *E. H.*, ii. 2; Stevenson's edition, p. 358, note 1.

During the Roman occupation of Britain there were two routes into South Wales from the south of Britain. Gloucester (Glevum), as now, was the starting-point by land; and a great highway, which Hoare calls *Via Julia Maritima*, connected it with St. David's, the capital of Menevia or Western Wales. Where the road crossed the rivers which flow into the Severn Sea fortresses of great strength were erected to guard the fords or bridges and prevent the maritime foe from penetrating with his boats into the upper reaches of the streams.

The port from which naval expeditions set sail was close to the mouth of the Avon (Avona, perhaps a contraction of Aber Afon), possibly Sea Mills. Bristol itself is not of Roman origin, though many proofs of prehistoric settlement, of the Iron Age, have been found by our Secretary for Bristol, Mr. J. E. Pritchard, F.S.A., within the present city, near the confluence of the Avon and the Froom. Avona was connected with Silchester by a great highway, which passed through Bath (Aquæ Solis) and Bitton, and may still be seen on Durdham Down.

Bristol came into existence about the end of the tenth century; and as long ago as the reign of Æthelred the Unready, 979—1016, there was a mintage of silver coins there, showing it to be a place of some importance even then. Whether the first settlers were themselves Danish pirates, or were Saxons who erected a stronghold on a position already naturally secure, we know not; but in the days of the Confessor the Bristol men bought or kidnapped English serfs, mostly boys and girls, and sold them to the Danish settlers at Dublin and Waterford, who in their turn passed them on to the slave-markets of continental Europe. William the Conqueror strove in vain to check this wretched traffic, and if it were suppressed for a while by the reproaches of Bishop Wolstan, it broke out afresh during the civil war of Stephen's unhappy reign.

In the time of Henry II. Ireland was full of Englishmen and

Welshmen, who had been thus kidnapped and sold into slavery in spite of royal prohibition and the menaces of the English church ; and this fact was made a legitimate pretext by the king for the invasion of Ireland under Papal sanction.[1]

But our kind hosts of to-day must not upbraid us for our sins of eight hundred years ago ; for, as Mr. Ballinger tells us in his excellent *Guide*, Cardiff came into notice during the reigns of Elizabeth and James I. as the resort of pirates ; and the privateering of the eighteenth century, by which many of our maritime towns were enriched, will hardly bear examination.

In 1063, three years before the coming of the Normans, Harold, son of Earl Godwin, sailed from Bristol with a force he had raised in Wessex, and won for himself and his king the land between the Wye and Usk, and the ancient town of Caerleon on its right bank. Two years later Caradoc ap Griffith, who had succeeded his father as prince of Gwent, recovered this territory, took many Saxons prisoners, and destroyed the hunting-box that Harold was building.[2]

After the Norman conquest of England, in 1066, the great March earldom of Hereford, which comprised all Gloucestershire beyond the Severn, was granted to William FitzOsborn, known as Earl William.

FitzOsborn entered into alliance with Caradoc ap Griffith, and with his aid won with the sword all the north-eastern part of what is now Monmouthshire. FitzOsborn died in 1071, and was succeeded by his son, Earl Roger, who in 1075 rebelled against the Conqueror and forfeited all his vast estates.[3]

In 1081 King William entered Wales with a large army, and marched as far as St. David's, doing homage to the patron saint of Wales, but taking homage from the princes

[1] Green, *Hist. of Eng. People*, i. 176 ; *Trans. B. and G. Arch. Soc.*, xv. 9. Cf. *Gesta Stephani*.

[2] Ang.-Sax. Chr., 1063 and 1065.

[3] Ang.-Sax. Chr., 1075 ; Florence of Wors., 1074.

of the land. Moreover, he freed from bondage many Englishmen who had been languishing in prison or working as slaves.[1]

In the great survey of 1086 (between the entries relating to Gloucester and Winchcombe) the district between the Wye and the Usk, and between Wentwood and the Severn, is treated as English territory.[2]

William Rufus, for several years after his accession in 1087, had no leisure to consolidate his predecessor's conquests in Wales; but in 1093 the whole of Glamorgan and the country west of it was invaded and occupied.

The usually accepted story is briefly as follows: A feud had arisen between Jestyn ap Gergan, the ruler of Glamorgan, and his more powerful neighbour, Rhys ap Tudor, lord of Carmarthen, Cardigan and Pembroke; and Jestyn, fearing the result of an appeal to arms, sent Einion ap Collwyn to Robert Fitz Haymon, imploring his aid. Fitz Haymon, who had received from the king Britric's manors in Gloucestershire, Worcestershire, Dorset and other western counties, summoned the knights who owed him military service, and sailed across to Porth Kerry. Here he was joined by Jestyn, and in a battle which ensued, at Bryn y Beddan, Rhys was defeated and slain. The Normans received their promised subsidy at the "golden mile," between Cowbridge and Ewenny, and departed homeward. Now Jestyn had promised to Einion his daughter in marriage and the lordship of Senghennydd as his reward; but when the Norman had departed he broke his word. Hereupon Einion recalled Fitz Haymon, and in a fight which ensued Jestyn was slain, and subsequently his lands were divided amongst the victors. Einion, who was ever afterwards known as the traitor, received his promised guerdon. It requires some courage, as Mr. Freeman says, when one finds a tale so deeply implanted in the local associations of every corner of the district, to show how slight is the historical evidence on which it rests.[3]

[1] Ang.-Sax. Chr., 1081; *Norman Conquest*, iv. 680.

[2] C. S. Taylor's *Domesday Survey of Gloucestershire*, pp. 211–18.

[3] *Norman Conquest*, v. 110.

We know that to Fitz Haymon was given Britric's lordship of Tewkesbury and much more; that in some way he obtained possession of Cardiff, Cowbridge and Kenfig, and was able to make grants of conquered land in Glamorgan to the great abbey of Gloucester and to the abbey which he founded and endowed at Tewkesbury; but we are certain of very little besides. The chroniclers of both nations tell us that Rhys ap Tewdwr was killed by the French of Brecknock, which certainly suggests that Bernard de Newmarch, and not Fitz Haymon, was the victor.[1]

There is every reason for believing that the war between England and Wales in 1093 was waged by the king's authority, and that it was part of a pre-arranged, systematic conquest of Great Britain by the Normans.[2]

The chroniclers tell us that Rufus, early in the year 1093, was at Alveston, a royal demesne eight miles from Bristol, on the old highway to Gloucester, and six miles from the "New Passage" over the Severn. He probably came there to superintend the naval and military preparations that were being made at Bristol for the invasion of South Wales. A severe illness, and the dispute about the archbishopric of Canterbury, prevented him from taking the leadership, and he came to Gloucester. This was the memorable occasion on which the crozier was thrust into the unwilling hands of Anselm.[3]

William was at Gloucester again in August, when Malcolm, King of Scotland, came there to visit him, and the English king rudely refused to speak with him.[4] In the meanwhile Rufus had probably joined the army, and, as his father had done in 1071, had reached the western sea at St. David's.

Giraldus Cambensis tells us that William Rufus, who had penetrated far into Wales, on seeing Ireland from the cliffs at

[1] Florence of Wors., 1093.

[2] *Norman Conquest*, v. 820; *Arch. Jour.*, xxviii. 298.

[3] Florence of Wors., 1093.

[4] *Idem.*

St. David's, said, "I will summon hither all the ships of my realm, and with them make a bridge to attack that country.[1]

But whatever may have been the intention of the king with regard to the expedition into South Wales, it is evident that the actual conquest of Glamorgan was effected under the leadership of Fitz Haymon, and that he and the knights who accompanied him reaped the fruits of victory, for we find them and their heirs in possession of large estates, and many of the villages, carved out of the original larger Welsh parishes, are called after the names of the intruders.[2]

But the Welsh inhabitants were neither exterminated nor enslaved. In the uplands many of the former owners retained their estates (very few did so in the lowlands), and some of the victors thought it wise to conciliate the dispossessed by marrying their daughters, and thus establish for their sons some kind of hereditary right to the lands they had won.[3]

As for the peasantry, they only exchanged their lords; and they were, I imagine, none the worse off because their new masters were Norman or English rather than Welsh.

A great deal which has been written about the "Honour of Gloucester" is untrustworthy. The monks of Tewkesbury, in their desire to magnify their founder, Robert Fitz Haymon, seem to have originated the fiction that Rufus granted it to him.

Leland, quoting from a Tewkesbury Abbey MS., tells us that, Britric being dead, Matilda, the queen, received the Honour of Gloucester; that Rufus, in process of time, gave it to Robert Fitz Haymon with all its rights, as Britric held it; and that Henry I., being unwilling to divide "the honour," married Mabel, the first-born of Fitz Haymon, to his own son, Robert, and gave him the "full honour."[4]

[1] *Itin. Bish. Baldwin*, Hoare's edition, ii. 9.

[2] Thus Barry, Bonvileston, Flemingston, Colwinston, Coston, Gileston, Laleston.

[3] Pagan de Turbervill, who *obtained* Coyty, married the dispossessed Welsh heiress.

[4] Atkyns's *Gloucestershire*, p. 282, and *Trans. B. and G. Arch. Soc.*, xiv. 269.

There is no evidence that Britric had any connection with Gloucester, or that the Honour of Gloucester existed before the reign of Henry I., who constituted it as such, and endowed it with the confiscated estates of King Harold and Hugh de Montgomery, and the manors of Maci de Mauretania in Somerset, Gloucestershire, Wilts, Dorset and Essex, which had lapsed to the Crown through failure of heirs.

All this King Henry did to make his son a fitting spouse for the rich heiress of Robert Fitz Haymon.

It is somewhat strange that so little should be known of Fitz Haymon's antecedents. He held ten fees of the Honour of Evreux in Normandy, and was Seigneur of Thorigny and Creully; but there is no evidence that he was nearly related to the Conqueror.

He married Sybil, a daughter of Roger Montgomery, and it was at her instance that he expended part of Britric's inheritance in endowing the old foundation of Tewkesbury Abbey. He found it subject to Cranbourn, in Dorset, and he reversed their position, and made Cranbourn a cell to Tewkesbury. It is doubtful in what year the foundation-stone of the new abbey church was laid; but the monastery was so far advanced as to be ready for use in 1102, and the monks of Cranbourn took possession.

Robert did not live to see his magnificent church dedicated, for he was severely wounded at Tenchbrai in 1106, and died in March of the following year. His body lies at Tewkesbury in a chapel on the north side of the presbytery.

Tewkesbury received as its share of the conquest of Glamorgan the rectories of Llantwit, Llanblethian, Llantrisant, Penarth and Cardiff; lands at Cardiff, Llantwit, Landough and Lantrisen; a fishery in the Taff, and tithes of the lands of Fitz Haymon's knights. At the Dissolution in the fifteenth century, all the Glamorgan churches of which Tewkesbury held the patronage formed part of the endowment of the new Dean and Chapter of Gloucester, and they have

held them all until a short time ago, when exchanges were made with the Bishop of Llandaff.

To St. Peter's Abbey, Gloucester, Fitz Haymon gave the church and some of the lands belonging to St. Cadoc's monastic college at Llancarvan, and fifteen hides in Pennon. William de Londres, lord of Ogmore, gave them the priory he had founded at Ewenny, with all the lands and patronage in Glamorgan and Carmarthenshire belonging thereto.

It generally happened that when a church or manor became the property of a great Benedictine monastery like Gloucester it sank into oblivion: it had no history. The monks were excellent landlords, and knew full well how to defend their lands and tenants against the rapacity of other owners. The Welsh seem to have treated the monasteries and churches of Glamorgan with respect, and whilst they lost no opportunity of destroying the castle of an alien lord, and were always more or less in a sate of feud amongst themselves, they gave but little annoyance to the secular and religious clergy. Margam, Neath and Ewenny were almost always at their mercy, if they had chosen to destroy them, but we only hear now and then of a raid on a barton (monastic farm) and the theft of a few cattle.

There are two names connected with Llancarvan of whom Gloucester as well as Glamorgan may be proud: Caradoc, the author of the *Brut y Tywysogion*, or *Chronicle of the Princes*—the basis of Welsh history; and Walter de Mapes. The interesting church, which has been described by Sir Stephen Glynn, contains a late twelfth-century chancel-arch of transitional character. This is said to have been built by Walter de Mapes, who gave his name to Walterston hard by.

Walter de Mapes was a favourite travelling companion of Henry II., Ambassador to Rome, Canon of three Cathedral churches, and Archdeacon of Oxford. We lay claim to him as a Gloucestershire man because he was Vicar of Westbury-on-Severn. It was the home he loved best of all, where he wrote several of his well-known works, and where he died. He was a

contemporary of Gerald de Barri (Giraldus Cambensis), and, like his brother archdeacon, he made his mark on the literature of the time, and was a bitter satirist of the corrupt clergy.

Those were the days when the Welsh were consoling themselves for the loss of prestige and freedom by the creation of a glorious but imaginary past. Fifty years earlier Geoffrey of Monmouth, Archdeacon of Llandaff, that daring novelist, had written his fabulous *History of the Britons*, and Wace and Gaimar had translated them into Norman-French.

At this very time Layamon, at Earnley, in Worcestershire, on the banks of the Severn, was expanding Wace's *Brut*, and turning it into some of the purest mediæval English we possess. So complete was the credence given to these myths, that Henry II. made a pilgrimage to Arthur's tomb at Glastonbury; and his little grandson—later on the unhappy victim of King John—was baptised by the name of the Celtic hero. The clergy, bitterly resenting the popularity of such tales of love and war, invented as a counteracting influence the story of the San Graal, the sacred dish which held the Blood of Christ, invisible to all but those who were pure of heart and life. Walter de Mapes, Court poet that he was as well as ecclesiastic and politician, swept the rival legends together, and created in the character of Sir Galahad the type of ideal knighthood *sans peur et sans reproche.*

Robert of Gloucester has told the story of King Henry's wooing on behalf of his son Robert, and it is well known to you all. This first Earl of Gloucester, and second lord of Cardiff, in whose veins were united the blood of the conqueror and the conquered (for his mother was a Welsh princess), built the castle of Bristol as well as the castle of Cardiff; and he founded St. James's Priory, the Norman nave of which still survives the wear and tear of ages, though the chancel, in which he was buried, was destroyed at the Dissolution.

There is one event in the life of this great soldier and statesman which I must not forget to mention, the imprisonment of Duke Robert of Normandy in Cardiff Castle, since it is

closely connected with the fortunes of my own cathedral. The eldest son of the Conqueror having been captured by his brother Henry at Tenchbrai, in 1106, languished in prison till his death. In 1126 he was removed from Devizes and placed in the charge of Earl Robert, who lodged him first at Bristol, and then at Cardiff. I think we may set aside all the stories of ill-treatment which have been handed down to us in so many forms. It is possible that he lost his eyesight in prison, but from natural causes not from fiendish and unnecessary cruelty. He died in 1134, and his body was brought to Gloucester to be laid in an altar tomb in front of the high altar, where a thirteenth-century wooden effigy of him now rests.

Henry I., anxious it may be to atone for the hardships of which he had been the cause, richly endowed St. Peter's Abbey with manors in order that prayers might be said for all time to come for the soul of his rival and his brother.

The present is the outcome of the past. Our forefathers sleep peacefully in the soil for which they contended so long and so valiantly; but their attributes are the heritage of our race. The administrative gift of the Roman, the intellectual capacity and fervid eloquence of the Celt, the Saxon love of freedom, the hardihood of the seafaring Dane, the military genius of the Norman are all combined in the characteristics of the Briton, who has built up for himself and his descendants the greatest empire that the world has ever seen.

MONUMENTAL EFFIGIES.

By IDA M. ROPER.

RURAL DEANERY OF FOREST (NORTH).
FLAXLEY ABBEY.

THERE is a stone coffin slab in the grounds of Flaxley Abbey on which is carved a forearm in the tight sleeve of the alb, the hand grasping an abbot's pastoral staff with a foliated head and pointed end. It was discovered in 1788 beneath the site of the chapter-house, and is still preserved on the corresponding part of the lawn.

Flaxley Abbey was a Cistercian house, founded in 1140 under Robert de Betune, Bishop of Hereford, and it was the custom of that Order to bury their abbots in the chapter-house, no one under the rank of a bishop being allowed interment in the church.[1]

The slab appears to be of thirteenth or fourteenth-century work, but it is not known whom it commemorates. The abbots about that period whose names are recorded are Nicholas, died 1288, and William de Rya, died 1314. It is in fair condition, and is illustrated in Nicholls' *Forest of Dean*, page 180.

There are examples showing a hand grasping a staff at Dorchester, Oxfordshire, about 1349 (indent of brass); on the abbot's counter seal in the chapter-house of Westminster about 1316; at Welbeck Priory, Nottinghamshire (coffin slab); and on the seal of Odo, Bishop of Bayeux, about 1060; but the heads of the staves on the last two are of a much simpler form than at Flaxley.

[1] *Trans. B. & G. Arch. Soc.*, vol. vi. p. 283.

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NEWENT CHURCH.

NEWENT CHURCH—Dedicated to the Virgin Mary.

A Knight, about A.D. 1370, and Lady.

1. Military. Knight in armour.
   Lady.
2. Recumbent effigies.
3. Alabaster.
4. Life-size.
5. The knight is in mixed armour of chain and plate as worn about 1370.

A hauberk reaches to about the middle of the thighs with a straight edge, and the breast protected apparently by a steel plate with gussets of mail at the armpits. Over it is worn a slightly shorter jupon with a dagged border in the shape of leaves. On the head is a very pointed bascinet with a camail of chain, the fastening of it by a narrow cord passing through staples being clearly shown. On the arms are laminated epaulières of four plates, brassarts and vambraces of plate and small coudes with plain roundels. The legs are covered by jambs of plate or cuir bouilli, the thighs by cuisses of "studded armour" or jazerant, and the knees by small rounded genouillères. Laminated solerets cover the feet with gussets of mail showing at the ankle, and narrow straps buckled across the instep, to which would have been attached rowel spurs.

A baudric of large square medallions is buckled in front, the end passed garterwise and hanging down straight; traces remain of the fastenings of a sword on the left side and a misericorde on the left.

The hands were probably in the attitude of prayer, but parts of the arms are broken away. The eyes are open and the moustache long and drooping.

The costume is particularly interesting, because the knight is shown with "studded armour," which appears only on about twenty effigies in all England, and on one only in this county, and that is on the monument of Sir Edward Bradston, 1360. at Winterbourne St. Michael.

Studded armour was a light form of protection for the thighs, not for use in battle, and was made by riveting together small thin plates of iron, and covering these with velvet or rich stuff fastened down by gold-headed studs, the whole being strengthened by a backing of canvas.

The lady wears a sideless gown to the feet, decorated down the centre by a row of large quatrefoil ornaments with smaller ones edging the square-cut neck. Beneath is visible the tight-fitting côte-hardie, but as the arms are broken off, the tight sleeves buttoned on the underside are wanting. From the shoulders hangs a loose mantle, reaching to the feet, fastened by narrow cordons arranged in loops over the breast and passing through large circular fermails.

The head-dress is a peculiar form of the reticulated; the hair is confined in a jewelled caul or cap of network forming a wide pad on either side of the face. reaching below the chin, with a short veil falling at the back. The feet are covered by very pointed shoes visible beyond the folds of the gown.

A similar head-dress is shown on the effigies of Lady Berkeley, 1385, Berkeley Church, and Lady Katherine, the wife of Thomas Beauchamp, 1370, St. Mary's, Warwick.

6. The knight's head rests on a tilting helm surmounted by a wreath and heraldic panache formed of several rows of feathers set erect and clustered together; and the lady's on the remains of two tasselled pillows, the top one set diagonally.

7. The knight's feet rest on a lion couchant facing the figure, with the tail crossing the body, and the lady's against a hound partly hidden by the gown.

8. The effigies rest on a table tomb of alabaster. The front has four square panels each containing a plain shield within a quatrefoil, and divided by narrow panels with cusped tops; above is a row of billets. The lower end, which is visible, has two similar panels.

9. There is no inscription.

An unknown KNIGHT, died about 1370, and LADY.

It is stated in Bigland (*History of Gloucestershire*, p. 237) that they represent members of the Clifford family, and in Rudder (*History of Gloucestershire*, p. 564) that they were "designed it is supposed for a Lord Grandison," but neither of these identifications can be confirmed. The Clifford family had left the district before 1300, and there is no married member of the Grandisons to correspond with the date of the costume, as the John Grandison who died in 1375, and owned the estates at Oxenhall and Dymock, was a bachelor, and the succession passed to his aunts.

10. Traces of red paint are visible on the baudric and the lion's mane.

11. The knight's right arm is broken off at the shoulder, and the left hand and the toes of both feet are broken away. The sword, misericorde and spurs are missing, and the features and baudric are worn and mutilated. The legs are broken across.

The lady's arms are broken off at the shoulders, and the pillows are mutilated and worn.

Between Bigland's time and 1860 the effigies were subjected to much ill-treatment, and the broken portions piled up in a disordered heap.

About 1860 the whole monument was repaired.

12. Placed against the south wall at the west end of the Lady chapel.

13. Illustrated in Bigland, *History of Gloucestershire*, page 237.

14. The figures are now well looked after.

RURAL DEANERY OF FAIRFORD.

COLN ST. ALDWYN'S CHURCH—Dedicated to St. John the Baptist.

No traces are to be found of a monument with effigies of GEORGE FETTIPLACE, a Justice of South Wales, died A.D. 1578,

his wife and six children, with a coat of arms formerly erected in the chancel.[1] The church was repaired in 1853.

In 1716 a member of the Fettiplace family left the sum of £20 for the poor of the parish.

DOWN AMPNEY CHURCH—Dedicated to All Saints.

SIR NICHOLAS DE VALERS, about A.D. 1300.

1. Military. Knight in armour, cross-legged above the knee.

2. Recumbent effigy.

3. Purbeck marble.

4. Rather more than life-size, 6 ft. 5 in. long.

5. This is the effigy of a knight who actually fought in the last Crusade. He is enveloped in a complete suit of chain mail, as worn at the end of the thirteenth century. A hauberk, which covers the body from the neck to the middle of the thighs, where it is cut up, has long sleeves extended to cover the hand like a muffler.

A hood of mail protects the head and shoulders, and a narrow strap round the temples keeps it in place. Chausses of mail cover the legs and feet, with straps buckled on the instep and passing under the foot, but no spurs are attached; at the knees are small poleyns, probably of cuir bouilli. Over all is worn a long flowing surcoat, cut open below, and so full about the waist that the cingulum is hidden. Buckled across the hips is a very broad sword-belt, barred at intervals for the buckle tongue, which hangs straight down, and ends in a studded scape, the long end being passed twice round the scabbard of a cross-hilt sword. Borne upright, and low on the left arm, is a heater shield charged with the de Valers arms: "On a cross 5 escallops"; it is fastened to a broad guige buckled on the breast, and passing over the right shoulder disappears beneath the hood of mail.

[1] Rudder, *History of Gloucestershire*, p. 385; Bigland, *History of Gloucestershire*, vol. i. p. 413, note.

W. G. HAYWARD, Photo.

SIR NICHOLAS DE VALERS. c. 1300.

The knight is in the act of sheathing the sword, the right hand on the pommel, whilst the left appearing from under the shield steadies the scabbard.

6. The head rests on a large oblong pillow.

7. The feet are pressed against a lion couchant, holding the end of the sword in its mouth.

8. A low plain stone tomb supports the effigy and slab.

9. There is no inscription.

Supposed to be SIR NICHOLAS DE VALERS, died about 1300.

A slab of Purbeck marble, let into the floor at the side of this monument, bears an inscription. It was read by Lysons to contain the name (Nicho)las de Villers—XXXIII., and by Mr. St. Clair Baddeley (1907) (Margar)eta de Valers—MC(CC)XVI. The latter is known to be the daughter of Sir Nicholas, and was lady of the manor of Down Ampney in 1316.

10. The links of mail are carved on the stone.

11. The surfaces of the features, the right arm, leg and feet are worn away; the edge of the shield is broken, and the pommel of the sword gone.

12. Placed on the floor of the south transept in front of the tomb to an unknown lady.

13. Illustrated in Lysons, *Coll. of Gloucestershire Antiq.*, plate vi.

14. The effigy is very well executed, and is in fairly good preservation.

15. Sir Nicholas de Valers was the son of Alexander Villers of Brokesby, co. Leicester, and accordingly, on becoming a knight, bore the paternal arms: "Sable three cinquefoils argent," in allusion to the cinquefoil, the ancient arms of Beaumont, Earl of Leicester, in whose county the family had settled. He appears to have become a Knight Templar in his youth, and in connection with that Order he assisted in founding the church at Down Ampney in 1260, the manor of which had a few years previously belonged to Baldwin de Redvers, of the Devon family,[1] and in the following year he obtained the grant

[1] *Trans. B. & G. Arch. Soc.*, vol. xxx. p. 42.

of it for himself from Edmund, Earl of Lancaster, second son of King Henry III.

Nicholas became of increasing importance, and thought right to give up his paternal coat of arms, and assume instead the Cross of St. George, charged with five escallop shells, and about the same time he joined Edward, Prince of Wales, at the Holy War in Tunis, and thence at the last Crusade. He watched over the interests of the Knight Templars, for in 1268 he procured for that Order the donation of the impropriated tithes of the church of Down Ampney from the Prince of Wales. After his safe return from the last Crusade he appears to have settled on his manor, and it is on record he proved his right to Frankpledge of it in 1286.[1] Later he must have got into debt, as in the Coram Rege Rolls, page 31, A.D. 1297, he is shown to owe £333 6s. 8d. to P. de Custance, and if he did not pay by the Octave of Holy Trinity the Vicecomes should seize the value in land and cattle. Some compromise appears to have been effected, and Sir Nicholas continued in possession till his death, about 1300, being succeeded by his daughter, Petronilla (who held a quarter of a knight's fee at Down Ampney in 1303), and afterwards by his other daughter. Margaret de Valers, lady of the manor in 1316.

At her death the manor appears to have remained in the family, but the old debt in favour of P. de Custance was evidently not paid off, so that we find William de Custance held the land in 1346, and it passed finally from the de Valers family in 1363.

An UNKNOWN LADY, about A.D. 1320.

1. Lady.
2. Recumbent effigy.
3. Oolite.
4. Life-size, 6 ft. 3 in. long.
5. The lady wears a long kirtle to the feet, with tight

[1] Rudder, *History of Gloucestershire*, p. 416; Lysons, *Coll. of Glos. Antiq.*, p. 3, note.

sleeves, and over it a sleeveless côte-hardie with large slits at the sides for the arms, though not large enough for it to be called " sideless " ; it falls in full folds to the feet. From the shoulders hangs a long mantle, fastened across the breast by a drooping cordon.

The neck and chin are covered with a wimple drawn up on either side of the face to the ears, and there slightly distended to show the hair. A plain veil falls over the forehead and backwards to the shoulders. The shape of the feet in pointed shoes is seen beneath the kirtle. The hands are raised in prayer.

Similar costume is shown on the wooden effigies of two ladies of the Reynes family, about 1266 and 1310, Clifton Reynes, Bucks.

6. The head rests on two pillows, the under one oblong and tasselled, the upper square and set diagonally.

7. The feet rest on a dog lying down with a tufted tail.

8. The effigy, on a raised tomb, is placed within a recess under a high ogee arch of the early fourteenth century, cusped and decorated with a border of ball flowers, and ending in a beautiful floriated finial. At each side is a moulded pillar, ending in a tabernacled pinnacle.

The front of the tomb is decorated with quatrefoils within diamonds.

9. There is no inscription.

An UNKNOWN LADY, about 1320.

10. The figure is not painted.

11. The features are very much worn, and the centre of the body is cracked across in three places. The hands and wrists are restored ; also the pinnacles and portions of the canopy.

In Rudder's[1] time the effigy was much defaced and broken.

12. Placed in a recess on the south side of the south transept, the effigy is probably in its original position, because the decorations are of the same period, although the slab is too long, and does not quite fit the recess.

[1] Rudder, *History of Gloucestershire*, p. 417.

13. Illustrated in Lysons, *Coll. of Gloucestershire Antiq.*, plate vi.

14. The figure has been carefully restored.

15. It is not known whether the lady be of the de Valers family.

SIR JOHN HUNGERFORD, A.D. 1634, and SON.

1. Military. Knights in armour. Father and son.

2. Kneeling effigies.

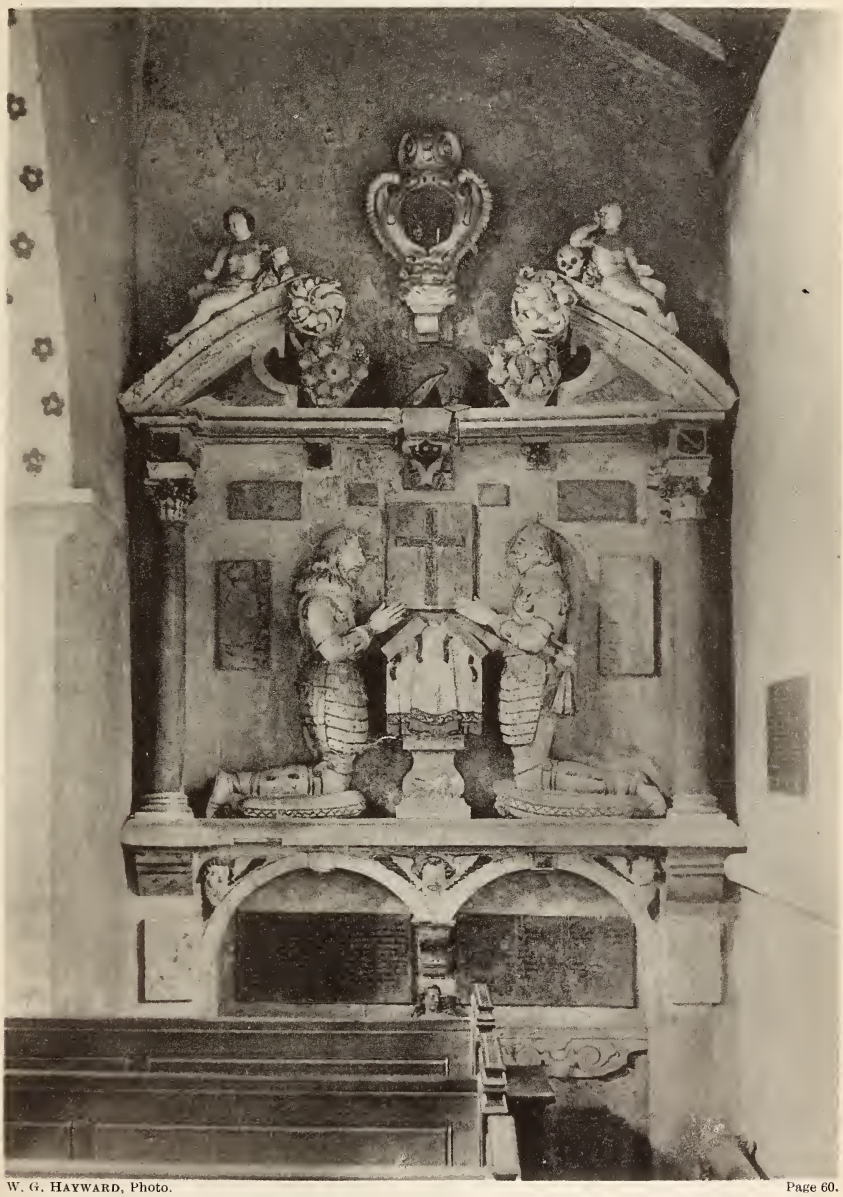
3. Alabaster, with pillars of black marble.

4. Less than life-size.

5. The elder figure kneels on the right, and wears a short buff coat beneath a metal cuirass with tapul. The shoulders and arms are protected by pauldrons, hinged brassarts, cup-shaped coudes, and vambraces covered by the plain cuffs of the buff coat. A very full falling ruff is fastened round the neck by a cord and tassels over a gorget of two or three plates, and a folded scarf passes over the right shoulder, but no weapon is attached. Tassets of seven Almayne rivets buckled twice to the cuirass are strapped across full trunk hose, gathered into a band above the knee. Below are small genouillères, hinged jambs and short leather boots with thin soles. The hair is worn in long curls on the forehead and round the head, a square-cut curly beard and drooping moustache. The hands are raised in prayer.

The son on the left is dressed in the same style of armour, but instead of the ruff he has a large falling collar edged with vandyke lace, tied with cord and tassels, and the scarf twisted and knotted round a sword in a plain scabbard, and with a curved cross-hilt. The beard is small and peaked, and the moustache upturned.

7. The figures kneel on oblong tasselled cushions decorated with a band of scrollwork. Between them is a faldstool, covered by a deep cloth, fringed and embroidered, and on it rest two open books with ribbon straps



W. G. Hayward, Photo. Page 60.

SIR JOHN HUNGERFORD, 1634; AND SON.
DOWN AMPNEY CHURCH.

8. A mural monument with a shallow canopy, supported by two Ionic pillars, with a pediment of an interrupted arch. In the centre of the latter is a real helmet, an escutcheon above it, and on either side nude figures reclining, with the elbow resting on a skull.

At the back of the canopy are five small shields with arms, at equal distances, and a small tablet in the centre bearing a Latin cross.

Below the effigies are two arches containing inscribed tablets, with an upright figure between in classic costume holding a coronet.

The escutcheon over the pediment, from its situation and condition, cannot be easily read, but the late Rev. Canon Jackson, in plate xli. of Aubrey's *Wilts*, gives an engraving of it as follows, and Mr. Francis Were is of opinion this description is likely to be the true reading, in preference to that given by Bigland :—

(1) "Sable two bars argent and in chief three plates," HUNGERFORD.

(2) "Per pale indented gules and vert a chevron or," HEYTESBURY.

(3) "Barry of six ermine and gules," HUSSEY.

(4) "Azure three garbs 2 and 1 a chief or," PEVERELL.

(5) "Gules on a chevron or three eagles displayed sable," COBHAM.

(6) "Or three torteaux a label of as many points azure," COURTENAY.

(7) "Or a lion rampant azure," REDVERS.

(8) "Argent two bars gules in chief three torteaux," MOELS.

(9) "Argent a lion rampant sable crowned or within bordure azure," BURNELL.

(10) "Or a saltire engrailed sable," BOTETOURT.

(11) "Or three bendlets azure a canton gules," BOTETOURT.

(12) "Quarterly or and gules in first and fourth quarters a bend of the last," BEAUCHAMP.

(13) "Or two lions passant in pale azure," SOMERY.

(14) "Or a cross flory sable," (?)

(15) "Gules ten bezants 4.3.2.1. a label of five points azure," ZOUCHE.

(16) "Gules a fess or a label of five points azure," (?)

(17) "Gules a fret or," AUDLEY.

(18) "Or a cinquefoil pierced ermine," (?)

(19) "Gules a pale or," (?)

(20) Hungerford as (1), HUNGERFORD.

On five small shields, starting on the right :—

(1) "Gules a chevron ermine between ten crosses patée argent," BERKELEY OF STOKE GIFFORD.

(2) "Gules a chevron vairy (should be vair) between three crescents or (should be argent)," GODDARD.

(3) HUNGERFORD.

(4) "Gules three luciers (pikes) haurient argent semée crosses crosslets or," LUCIE.

(5) "(Argent on a bend sable) three eagles displayed (or)," EARNLEY.

9. Inscriptions on tablets beneath figures :—

"Mors mihi Lucrum.

"In this Chapell lieth the body of Sr John Hungerford Knight (lineally descended from Walter, Lord Hungerford, Knight, of the noble order of the Garter) who was Honble in his life, serviceable to his King & Country, liberall to his friends, charitable & courteous to all. Hee first married Mary, the daughter of Sir Richard Barkley, Knight, by whom hee had three sonnes & fower daughters: and afterwards Anne the daughter of Edward Goddard Esq. Hee died the XVIII. day of March in the LXIX year of his Age, Ano R.R.Caroli decimo, Anoq Dni 1634."

"Christus mihi Vita.

"Sr Anthony Hungerford, Knight, now living (eldest sonne to this Sr John Hungerford Knight) was first married to Eliz. Lucy daughtr of Sr Th: Lucy

Knight, by whom hee had two daughters (one died yong, Bridget survived & was married to Edmund Dunch Esq) and afterwards ye said Sr Anthony married Jane Earnly, daughter to Michael Earnly Esq by Susan Hungerford, daughter & one of ye co-heires of Sr Walter Hungerford of Farley, Knight. Hee erected this Monument in ye LIIth year of his age, for ye honour of his deare Father and in remembrance of his owne mortality. Sept XXX Ano R R Caroli XIII Ano Dni 1637."

SIR JOHN HUNGERFORD, died March 18th, 1634, aged 68.

SIR ANTHONY HUNGERFORD, died after 1637.

10. The figures are not painted, but all the ornamentation and details of the armour are gilded, and the sword painted black.

11. The left feet of the figures are broken away, and the pommel and lower part of the sword are missing.

12. Placed against the west wall of the north aisle. It was formerly in the north transept or the "Hungerford aisle."

13. No illustration is known.

14. The monument is in good condition, but neglected.

15. Sir John Hungerford, Kt., was the son of Anthony Hungerford, of Down Ampney, and of his wife, Bridget, daughter of John Shelley, of Michell Grove, co. Sussex. On a brass tablet against the north wall is an inscription to the first wife of Sir John Hungerford, Mary Barkly, who claims descent from King John through Richard Plantagenet, Count of Cornwall. Descendants down to the present day from Bridget, one of their daughters, are traced in the *Genealogist*, October, 1883.

An effigy of his sister, Dame Jane Hungerford, is in Farleigh Castle, Wilts. The personal history of the two knights is given in the inscriptions.

FAIRFORD CHURCH—Dedicated to St. Mary the Virgin.

ROGER LYGON, Esq., about A.D. 1558, and WIFE.

1. Military. Esquire in armour.

[1] *Gloucestershire Visitation*, p. 89.

1. Lady.
2. Recumbent effigies.
3. Freestone.
4. Life-size. Man, 6 ft. long; lady, 5 ft. 8 in. long.
5. The man wears a suit of Elizabethan plate armour. The body is encased in a breastplate slightly peascod fastened to a backplate, the shoulders being protected by small pauldrons attached to epaulières of three plates; on the right breast is the remains of a lance rest. On the arms hinged brassarts, vambraces and tight-fitting coudes. Attached to the breastplate are two short tassets of Almayne rivets over equally short, puffed breeches. The legs are in hinged cuisses and jambs, fastened on the outside by latch and staple, and meet laminated, square-toed solerets with rowel spurs screwed to the heels; the genouillères being of several plates, close-fitting with trefoil sides. Round the throat is a heavy gorget of three plates, two of which are shown to be fastened on the right by a round-headed stud in a slot. Inside the gorget is a small ruff of a single fold, and at the wrists narrow ruffles. A slender belt is hooked round the waist, and carries on the left side a movable slide, to which is hooked the hangers of two broad straps to support a cross-hilt sword (mutilated). The hair is worn short and curly, with side whiskers and drooping moustache. The hands are modern work, raised in prayer, and are held secure by a large ring placed over each thumb. The figure is remarkable for showing the small details of fastening on the armour, which are so often omitted in monumental effigies.

The lady is dressed in a fashion prevailing about the middle of the sixteenth century. She wears a kirtle with five or six escalloped flounces round the skirt, and a full-pleated gown thrown open from the waist downwards. Its bodice is tight-fitting, cut square and confined at the waist by a thick, knotted scarf. The sleeves are separate and fastened on at the arm-holes by a cording, they are full above, slashed below the elbow, and end in narrow, pleated cuffs. The partlet is pleated

and gathered in round the neck, and has above an outstanding ruff of two folds with the addition of a broad, turned-back collar, which extends to the waist beneath the girdle. The hair is hidden by a small cap with closely-plaited frill and an early form of the Paris hood, its veil falling straight behind. Suspended from the waist by a long cord is a small, clasped book. On the feet are broad-toed shoes with thick soles, and the arms are in the attitude of prayer. The face has a refined expression.

6. The man's head rests on a tilting helm with the visor closed, whilst the lady's head and shoulders rest on a rectangular cushion with small tassels.

7. The man's feet are on a block of stone shaped like a mound, and the lady's are shown amidst the folds of the gown with the heels on a smaller block.

8. The effigies, on their slabs, rest on a high and wide table tomb, its front having two rectangular panels and its side one, containing shields charged with arms but without tinctures. The panels are separated by narrow, decorated pilasters, and round the edge is an oval beading.

Shield on side of tomb: "(Argent) two lions passant, the tails fourchée (gules)," Lygon.

Crest: On esquire's helmet and wreath, with foliated mantling, a lion passant, tail fourchée (gules).

Shield in left panel on front of tomb: Lygon, impaling quarterly.

(1) "(Gules) a bend engrailed (azure) between three leopards' faces jessant de lys (or)," Dennys.

(2) "(Or) [a raven proper] within a bordure (gules) charged with ten bezants," Corbet.

(3) "(Argent) on a chief (gules) three bezants," Russell.

(4) "Lozengy (or and azure) a chevron (gules)," Gorges.

The right panel is plain.

9. There is no inscription. Known to be Roger Lygon, Esq., died about 1558, and Katherine, his wife, died 1560.[1]

[1] Bigland, *History of Gloucestershire*, vol. i. p. 572, note.

10. The figures are not painted.

11. The pommel and scabbard of the sword are broken away, and the tilting helm is chipped. The man's hands have been restored since Bigland's time. The details of fastening the jambs and cuisses are shown on the right leg only.

The lady's nose, wrists, hands and toes are broken off. The tomb has lost one charge from the shield, and the corner of the beading is broken away.

12. Placed in the north-east corner of the Chapel of the Virgin Mary, or " Tame " Chapel, in the north aisle.

13. Tomb illustrated in Bigland, *History of Gloucestershire*, vol. i. p. 572. The female effigy illustrated and described by Mrs. Bagnall-Oakley in *Trans. B. & G. Arch. Soc.* vol. xvi. p. 123.

14. The tomb is in good preservation.

15. Roger Lygon was a member of an ancient family from which is descended the present Earl Beauchamp.

His wife, Katherine, was the daughter of Sir William Dennys, Kt., of Pucklechurch, county Gloucester, died 1534, and had already had two husbands. First in 1532 Sir Edmund Tame, the younger, who died in 1544, and three years later Sir Walter Buckler, Kt., a Canon of Oxford, and one of Queen Elizabeth's Privy Councillors.[1] After his death she married Roger Lygon, and surviving him, died herself in 1560. There was no issue of any of her marriages, and she, together with her two last husbands, by virtue of the manorial rights they possessed, were buried in the north chapel.[2]

HATHEROP CHURCH—Dedicated to St. Nicholas.

(?) WALTER DE HATROP, living A.D. 1301.

1. Ecclesiastical. Priest in Eucharistic vestments.
2. Recumbent effigy in high relief.
3. Freestone.
4. Life-size, 6 ft. long.
5. The figure is attired in the vestments for the celebration

[1] Wood's *Fasti*, vol. i. p. 686. [2] Joyce, *Fairford Windows*, p. 36.

of the Mass. He wears the plain amice, very open at the throat, a full alb to the feet with long, tight sleeves, and over it a long, pointed chasuble. The ends of the stole are not visible, but he bears a plain maniple on the left arm. The head is not tonsured, but the hair is rather bushy at the sides. On the feet are pointed shoes, and the hands, uncovered, are crossed on the breast.

6. The head rests on a flat, oblong pillow.

7. At the feet is a block of stone.

8. There is no tomb. The slab with effigy rests temporarily on the stone seat round the chapel.

9. There is no inscription.

Might be WALTER DE HATROP.

To judge from the clean-shaven features, long pointed chasuble with pliant folds, and the position of the crossed hands, the figure represents a priest of the early part of the fourteenth century.

The living of Hatherop was in the patronage of the Abbey of St. Peter, Gloucester, from 1301 to 1435, and Walter de Hatrop was appointed rector in 1301.

10. The figure is not painted.

11. The features are defaced and the surface is very much worn and weathered.

Parts of the slab and pillow have been cut away. The figure has fortunately escaped restoration, but about 1870 a so-called duplicate of the effigy was made in London, and this has been placed under an arch a few feet above the present resting-place of the original.

12. Placed on the north-east side of the mortuary chapel of De Mauley at the east end of the south aisle.

It was probably in the churchyard for some time.

13. No illustration is known.

14. The figure is clean and protected.

15. Walter de Hatrop would have been trained in the Benedictine Abbey of St. Peter, Gloucester, before his appointment as Rector of Hatherop.

KEMPSFORD CHURCH—Dedicated to St. Mary.

A PRIEST, about A.D. 1450.

1. Ecclesiastical. Priest in choral vestments.
2. Recumbent effigy.
3. Freestone.
4. Life-size, 5 ft. 9 in. long.
5. The figure is clothed in the cassock reaching to the feet, with rather wide sleeves turned back at the wrists to form cuffs; the surplice shorter than the cassock, with long, hanging sleeves, and over it the almuce of fur like a deep cape, covering the neck and shoulders to the elbows, and edged with small, pendent tails or tufts of the fur. Its hood rests on the shoulders, and the two long fur ends hang down in front with similar tufts. He wears the tonsure with long and bushy hair. The feet, in square-toed shoes, are just visible beneath the cassock, and the hands are raised in prayer.
6. The head rest on a square and tasselled pillow.
7. The feet rests on a deer, crouched down.
8. The effigy on its slab lies on a table tomb, within an arched recess, beneath a fine Perpendicular canopy about 9 ft. high. This has a pediment decorated with quatrefoils, with two shallow niches above, each with ogee-headed and crocketed arches supported by flat pilasters panelled in tiers. Within the niches are figures, 3 ft. high, representing God the Father and the Virgin and Child, both seated. These were originally well carved in high relief, but have been deliberately cut down nearly flat. The front and sides of the tomb are a series of cusped niches without figures. At the back of the recess are three angels standing with arms outstretched, and joined to hold a wide scroll. The arms of the angels are feathered.
9. There is no inscription.

An UNKNOWN PRIEST of about the middle of the fifteenth century. The almuce is usually represented with an edging of tufts of fur at about this period, and the effigy cannot be later than 1499, because the angels are shown feathered. The

Manor and Church of Kempsford were held by the Collegiate Church of St. Mary-the-Less in the Castle of Leicester from 1354 to 1547,[1] which would account for the use of the tonsure, and it may be assumed that the effigy represents a priest appointed from that collegiate church, the absence of a cope showing he was not a canon or high dignitary.

10. The figure is not painted.

11. The nose and fingers are broken off, and most of the tufts of fur are worn away. The figures on the canopy are sadly mutilated, the surface being cut nearly flat. The words on the scroll are obliterated.

12. Placed against the north wall of the chancel, half of the monument being within the sanctuary rails.

13. No illustration is known.

14. It is in fairly good condition, and well cared for.

LECHLADE CHURCH—Dedicated to St. Lawrence.

MISTRESS ANNE SIMONS, A.D. 1769.

1. Lady.

2. Oval medallion, with bust in low relief.

3. White marble, the monument of grey marble and slate.

4. Life-size.

5. The head is in profile, showing the wavy hair parted in front and drawn up to the top of the head, where it falls away in loose curls. A portion of a high bodice, with a narrow, rolled-back collar, is visible, and a frilled fichu covers the shoulders.

8. A mural monument, shaped like a cone, with a pilaster of grey marble about 5 ft. high, placed in the centre, bearing the medallion and a lozenge shield with arms above. On the top is an urn, from which falls on either side a heavy, fringed pall. At the side of the pilaster stands a life-sized cherub in tears, pointing to the medallion. Below is a framed tablet with inscription.

[1] Atkyns, *History of Gloucestershire*, p. 257.

The arms are : " Argent (may be or) a bend engrailed vert (may be azure) between two fireballs gules," SIMONS.

9. Inscription on tablet :—

" Near this Place
Lie the Remains
of Mrs Anne Simons
Whose Life compleated the true Character
of the Gentlewoman, the Friend and the Christian
She was Sincere in her Friendship
Affable and candid in her Charity
Her Acquaintance have Lost a Real Friend
The Poor a daily and constant Benefactress
She lived to a good Old AGE.
And tho' She declined gradually
Thro' the weakness and Infirmity of Body
Yet she Retained a chearfull temper
And Vivacity of Spirits to the last.
SHE IS GONE TO RECEIVE THE REWARD OF HER VIRTUE
AND HAS LEFT HER FRIENDS TO IMITATE HER EXAMPLE
She died the 24th of September 1769
Aged 76."

MISTRESS ANNE SIMONS, died Sept. 24th, 1769, aged 76.

10. The heraldry only is painted.

11. A four-leaved ornament on the frame of the tablet is broken away. The medallion is delicately sculptured. On the right-hand corner is : " N^{s} Read inv^{t} et Sculp^{t}."

12. Placed against the south wall of the chancel.

13. The inscription is given in Rudder, *History of Gloucestershire*, p. 520.

14. It is in excellent condition.

15. Mistress Anne Simons was probably the unmarried daughter of Robert Simons, died 1722, and Anne his wife, a daughter of Edward Pleydell, of Cricklade, a monument to whom is in the church.

MEYSEY HAMPTON CHURCH—Dedicated to St. Mary.

James Vaulx, a.d. 1626, and two wives.

1. Civilian and two ladies.
2. Half-length, upright effigies.
3. Stone.
4. Life-size.
5. The central figure, turned slightly to the left, represents the husband, and he is dressed in a doublet closely buttoned down the centre, with tight sleeves, fastened by twelve buttons, and ending in deep muslin cuffs. Much of the figure is covered by a robe with wide sleeves to the elbow, trimmed with six rows of gold lace and rosettes, and round the neck is a deep, falling ruff of three folds. The hair is curly and brushed off the forehead and ears, the beard pointed, and the moustache long. The fingers of the left hand are within the leaves of an open book, and the right elbow is supported by a skull. There is a ring shown on the fourth finger of each hand.

The lady on his right represents his first wife. She is turned towards him, and is dressed in a tight, long-waisted bodice, with a plain stomacher cut square at the neck, the sleeves being tight with narrow epaulets cut and laced. The partlet is pleated, and has above a round, outstanding ruff of three folds. The waist is confined by a narrow belt, its mode of fastening worn away. The golden hair, shown wavy over the ears, is confined by a cap with two rows of vandyke lace and a hood à caleche reaching to the shoulders, with a coronal of large beads outside it. The right hand rests on a skull, and the left on the breast.

The lady on the left is the second wife. She wears a short-waisted bodice, cut low and fastened in front by three large, flat bows. It has a narrow basque, battlemented and confined at the waist by a folded girdle and bow. The sleeves are very full, slashed and tied at the elbow to show the full muslin sleeves and deep cuffs of the high-necked chemisette. Over the shoulders is worn a muslin kerchief, the ends tucked into

the bodice, and above a round, falling collar, both being edged with lace. Hanging from the neck is a chain or cord with a ring attached, but no pendant. The hair is worn in curls to the shoulders, with a coverchief falling from the back of the head. The right hand rests on a clasped book standing on end, and the left holds an open pomander. Jewelled rings are shown on the fourth fingers, and five rows of beads at the wrists.

8. A wide and lofty mural monument, having an arcade of three arches and pilasters to support three shallow-arched niches, formed by fluted Corinthian columns, with cherub heads in the spandrels, to hold the demi-figures of the man and his wives; above being an architrave consisting of another arch with a pediment on either side, on which are grouped seven statuettes. Above each effigy are inscriptions on tablets and coats of arms on escutcheons, and beneath them two groups of children in low relief, and another tablet.

The children on the right consist of the eldest son, dressed like the father, and seated at a low table with his hands resting on an open book; and behind him a group of nine boys kneeling on cushions and dressed in doublets, gartered breeches, tight hose, short cloaks and lace-edged, falling bands, except the first, who wears a falling ruff. In front of them are two babes, their heads in tight caps and lying on a pillow.

On the left a son kneels on a tasselled cushion before a faldstool, on which is an open book, and is dressed in a doublet, gartered breeches, tight hose, high-heeled shoes and falling ruff. At his feet lies a babe on a cushion covered by a pall, both embroidered; and behind him kneel two girls in full gowns with buttoned bodices, pendent sleeves, falling bands and loose curly hair.

The heraldry is as follows :—

Shield over man's head: Quarterly.

(1 and 4) "Argent a bend chequy or and gules," VAULX.

(2 and 3) "Sable a pelican argent vulned proper," LYNDE.

In the centre a crescent for difference.

Crest: On esquire's helmet, with mantling and wreath, eagle's head erased sable, beaked, collared and studded or.

Motto: "Hodie et non cras."

Shield beneath: VAULX impaling "Chequy (or lozengy) argent and vert on a bend gules three stags' heads erased," ? YONGE.

Shield over first wife: "Argent (should be sable) three covered cups or," JENNER.

Shield beneath: VAULX impaling "blank."

Shield over second wife: Quarterly.

(1) "Sable three bendlets engrailed argent a canton or," HORTON.

(2) "Argent a bend sable with a file of three points gules," ST. LOE.

(3) "(Gules) a fess chequy or and azure," WHITTINGTON.

(4) "Argent a lion rampant sable" (really, "Between six crosses crosslet fitchée of the second"), HAUTEVILLE.

Shield beneath: VAULX impaling HORTON.

The statuettes, seven in number, on the pediment represent Faith, Hope and Charity and four other Virtues, whose symbols are too mutilated to be recognised.

Inscription on three tablets above effigies:—

"Here resteth the body of Editha Jenner
who the (18) day of (August 1617) being called
to the joyes of a better world, lefte
behind her IX sonnes and III daughters
all of them the pledges of that coniu-
gall love that was betweene herselfe
and her surviving husband who was

That famous practioner in Physicke &
Chirurgery JAMES VAULX Esquier
who deceased March 17th 1626 to the
generall losse of the whole Countrey,
the private Greefe of all his Friendes
more particularly of his most sorrowfull
then wife who was . . . . .

Philip Horton, Daughter to William
Horton of Staunton, in the Countie of
Worcest : Esq who in greife and heaviness
partinge with her dearest Comfort is
Left behind to cherish ye hopes of 3
sonnes now living, one Daughter
being called to heaven before her father."

On tablet beneath man :—

" Stay, mortal stay and looke uppon
The language of a speakeing stone,
Nor wonder if 't, that hee should give
Speech to a stone who . . . men live
When nature bid them dye, 'tis hee
By whom I live, not hee by mee
This said I may againe be dumbe.
I 've spoke enough to tell whose tombe
This is & thou mayest greeveing knowe
That none but VAULX can lye belowe.

" Hoc monumentii quo melius apud posseros patris delectissimi uigeat memoria non sine lachrim : fieri fec : fil natu maxs. Frs. Vaulx."

JAMES VAULX, died March 17th, 1626.

EDITHA JENNER, his first wife, died August 18th, 1617.

PHILIP HORTON, his second wife.

10. The whole monument is painted in colour. The garments of the three figures are painted black with details in white, and the features flesh coloured. The statuettes are in different bright colours.

11. The hands of the effigies and the statuettes and the articles they hold are mostly broken away or chipped. The paint is peeling off.

12. Placed against the west wall of the south transept. It stood formerly in the chancel.[1]

[1] Atkyns, *History of Gloucestershire*, p. 290.

13. No illustration is known. Part of the inscription is given in Bigland, *History of Gloucestershire*, vol. ii. p. 209.

14. The monument is in fairly good condition.

15. James Vaulx, a famous doctor in his day, lived at Marston in the parish of Meysey Hampton.[1]

His name does not appear in the Roll of the College of Physicians.

SOUTHROP CHURCH—Dedicated to St. Peter.

SIR THOMAS CONWAY, about A.D. 1560, and LADY.

1. Military. Knight in armour.
   Lady.
2. Recumbent effigies.
3. Freestone.
4. Life-size. Man, 6 ft. 1 in. long ; lady, 5 ft. 9 in. long.
5. The knight wears a suit of Elizabethan armour. The body is encased in a breastplate, slightly peascod, fastened to a backplate, the shoulders being protected by small pauldrons and equalières of a single plate, and on the right breast is the lance rest. On the arms are hinged brassarts, vambraces and small heart-shaped coudes. Attached to the breastplate are two short and narrow tassets of Almayne rivets over equally short puffed breeches. The legs are in hinged cuisses and jambs fastened on the outside by latch and staple, and meet laminated, square toed solerets with rowel spurs screwed on the heels, the genouillères being heart-shaped and of several plates. Round the throat is an upstanding gorget, and its fastening of a round-headed stud in a slot is shown on the right side. A small ruff of one fold falls over the gorget and tiny ruffles appear at the wrist ; at the edges of the armour the leather lining is shown. A narrow belt is hooked round the waist and carries on the left side a movable slide, to which is hooked the hangers of three straps to support a long cross-hilt sword, with a shell design on the top of the scabbard. The hair is worn rather

[1] Atkyns, *History of Gloucestershire*, p. 290.

long, and is brushed back from the forehead and ears, the beard being spade-shaped according to the military fashion of the period, and the moustache drooping. The hands are raised on the breast over an egg-shaped article (not identified), and a large signet ring is shown on the left thumb.

The lady is dressed in a fashion prevailing about the middle of the sixteenth century. She wears a kirtle with four escalloped flounces round the skirt, and a full pleated gown thrown open from the waist downwards. Its bodice is pleated, cut square and confined at the waist by a twisted girdle knotted in front. The sleeves, which are separate and fastened at the armholes by a cording, are quite plain and end in narrow cuffs ; from the shoulders behind hang pendent sleeves. The partlet is pleated and gathered in round the neck with a deep falling ruff above of a single fold. On the bodice is a broad turned-back collar, the narrow ends passed through the girdle and reaching to the bottom of the gown. The hair is brushed off the forehead and confined by a loose Paris hood pointed in front, its veil falling straight behind. The hands are raised on the breast over a small upright book. On the feet are square toed shoes. The costume and details resemble so closely the effigies of Roger Lygon and his wife, 1560, in Fairford Church, that they were probably the work of the same sculptor.

6. The man's head rests on a tilting helm with the visor closed, whilst the lady's head and shoulders rest on an oblong cushion with small tassels.

7. The man's feet are on a block of stone shaped like a mound, and the lady's are shown amidst the folds of her gown.

8. The effigies, on their slabs, are raised a foot from the floor. They were originally placed on a table tomb, but this has disappeared. Fixed in the north-west wall of the chancel is a shield with a coat of arms and a crest which originally belonged to this monument.

The arms are : Quarterly, 1 and 4, " (Sable) on a bend cotised argent a rose (proper) between two annulets (gules),"

CONWAY. 2 and 3 "(Azure) a cross of the field fimbriated and cotised (or)," CREUIKERE.

Crest: On esquire's helmet and wreath, with heavy tasselled mantling, a Moor's head in dexter profile couped (proper) wreathed about the temples (argent and sable).

9. There is no inscription.

Stated to represent SIR THOMAS CONWAY and his WIFE.[1]

The figures are shown in the costume worn about 1560, but no Sir Thomas Conway can be traced at that date. It was Sir John who was knighted in 1560. The first Thomas on record has his name given variously as John or Thomas, and his date was 1603. The well-known father and son, Thomas, were knighted together as late as 1624.

10. The figures are not painted.

11. The features of the man are worn and the tips of his fingers are broken away. The lady has her garments slightly chipped.

12. The figures are placed on the floor of the chancel within the altar rails, the man against the south wall, his wife against the north.

13. No illustration is known.

14. The figures are in excellent preservation.

15. Sir Thomas Conway was formerly lord of the manor.[2]

[1] Rudder, *History of Gloucestershire*, p. 681. [2] *Ibid.*

GLOUCESTERSHIRE MEDIÆVAL LIBRARIES.

By T. W. WILLIAMS.

1 In this paper an attempt is made to supply lists of such books as can be shown to have belonged to religious houses, corporations, or private owners in this county prior to the dissolution of the monasteries. Lists of service books have not been transcribed, though some are referred to, when special interest seems to attach to them.

The references to private ownership must be taken as showing not so much the non-existence of private owners of books, but rather the fact that the compiler of this paper has been unable to obtain information about them.

It is probable that the bulk of the books in a monastic library had some press mark or sign of their *provenance* about them; and as there are many manuscripts in existence without any such mark, as, for instance, of poems and romances in the British Museum, which classes rarely occur in monastic catalogues, we may fairly infer that many belonged to private individuals.

The only collections of books, however, which we may
2 dignify by the name of libraries in the county were in monastic houses, and the only books of which we have record were, with one or two exceptions, in manuscript.

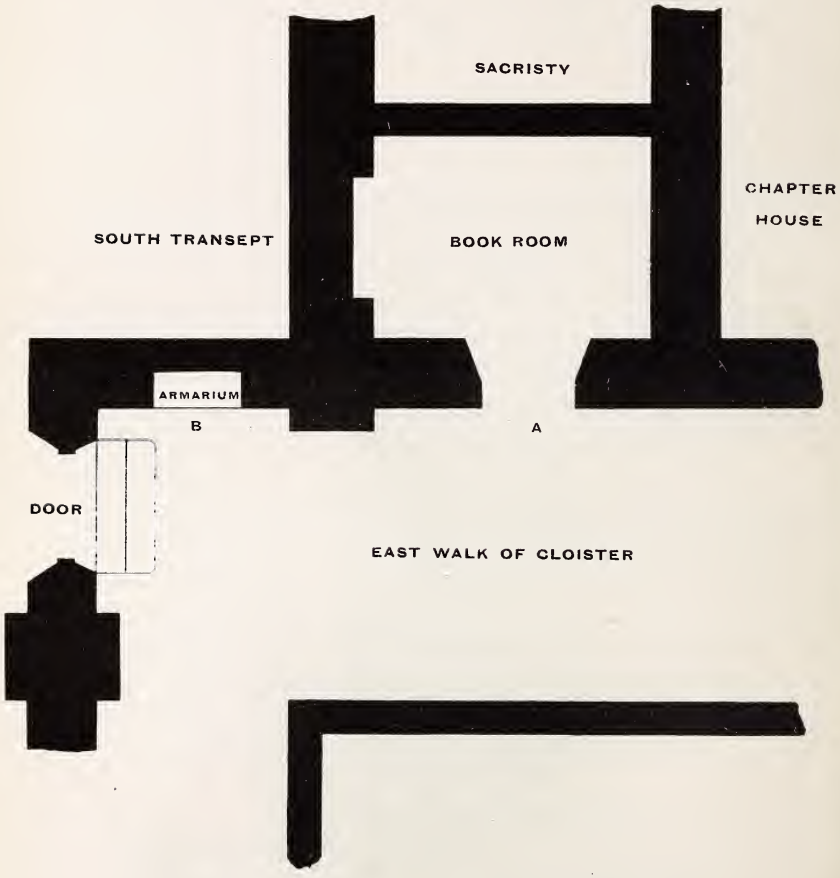
There were numerous monasteries or religious houses in the county, but references have been found to libraries or books in the following only :—

(1) Bristol (*a*) St. Augustine's Abbey [Austin].
(*b*) The Calendars' Guild.
(*c*) Some miscellaneous references.
(2) Cirencester Abbey [Austin].
(3) Flexley, Flaxley, or Dene Abbey [Cistercian].

PART OF GROUND PLAN OF

TYPICAL CISTERCIAN ABBEY

SHOWING ARMARIUM AND BOOK ROOM.



C.F. KELL & SON LITHO WESTMINSTER

(4) Gloucester—St. Peter's Abbey [Benedictine].
(5) Hayles Abbey [Cistercian].
(6) Lanthony Priory [Austin]. 3
(7) Tewkesbury Abbey [Benedictine].
(8) Winchcombe Abbey [Benedictine].

This list shows two Cistercian houses—Flaxley and Hayles Abbeys; three Benedictine—Gloucester, Tewkesbury and Winchcombe Abbeys; and three Austin—Bristol and Cirencester Abbeys and Lanthony Priory.

It would appear that in the construction of religious houses in the tenth and eleventh centuries little provision was made for books. At first they were generally, if not invariably, stored in presses, probably in the cloister; but as they multiplied ampler accommodation became necessary, and different orders adopted somewhat different methods of storing them. Mr. J. W. Clark (*Care of Books*, p. 84 *et seq.*) says: "At the beginning of the twelfth century, when the Cistercian Order was founded, the need of additional book space had been fully realised; and, consequently, in their houses we meet with a special room set apart for books. But the conservative spirit which governed monastic usage, and discouraged any deviation from the lines of the primitive plan, made them keep the press in the wall close to the door of the church; and in addition to this, they cut off a piece from the west end of the sacristy, which usually intervened between the south transept and the chapter-house, and fitted it up for books. . . . There is a room in this position at Kirkstall Abbey, near Leeds, built about 1150. The plan (A) shows its relation to the adjoining structures. The *armarium commune* (B), which contained the books appointed for the general use of the community, is 4
a little to the north of the room. A room in a similar position, and destined, no doubt, to the same use, is to be seen at Beaulieu, Hayles, Jervaulx, Netley, Croxden, and Roche," and no doubt there was such an one at Flaxley.

"At a later date, as the books increased, in many Cistercian houses rectangular spaces were cut off from the west end of the

chapter-house, as may be seen at Furness Abbey. There are indications of similar treatment at Beaulieu and Hayles."

The Benedictines must have experienced the inconvenience arising from want of space more acutely than the Cistercians, being more addicted to study and the production of books. They made no attempt at first, however, to provide space by structural changes or additions to their houses, but were content with wooden presses in the cloister for their books, and small wooden studies called " carrels," for the readers and writers.

The practice was very similar in Austin houses, and it was not until the fifteenth century that special rooms were built and devoted to books, generally over part of the cloisters.

A few words as to the chief authorities used. They are :—

1. Boston of Bury. The books by British authors from the catalogue as printed by Tanner (*Bibliotheca Brittanico-Hibernica*, London, 1748) ; the books of foreign authors from the MS. in the British Museum (Royal MS. 3 D i.).

Boston travelled all over England, and part of Scotland, and examined the libraries of 195 religious houses, to which he gave distinctive numbers. He made an alphabetical list of the ecclesiastical authors whom he found represented, and added to each the number or series of numbers representing the house or houses in which he had seen a copy of the work in question.

2. Leland's list of the books he saw in the houses in his visitation, 1539–45, shortly before the Dissolution, as given in his *Collectanea*, edited by Hearne, 6 vols., 1715.

3. Dr. James's *Catalogue of MSS. at Lambeth.*

And for books still in existence, the catalogues of MSS. at the British Museum and in cathedral and college libraries more especially mentioned in the list of authorities given at the end of this paper.

For the purposes of this paper, Bristol is included in the County of Gloucester, and in dealing with the various places the alphabetical order has been adopted.

BRISTOL. 5

ST. AUGUSTINE'S ABBEY [AUSTIN].

This house was, according to Fuller (*Church History*, Book VI., p. 326), of the Order of St. Victor of Paris. Of this Order there appear to be six houses only in England, viz. Bristol, Keynsham, Stavordale and Worspring in Somerset, and Wigmore and Wormesley, or Wormeley, in Hereford. Tanner (*Notitia Monastica*, p. 11.) only mentions three of these houses as belonging to this Order: Keynsham, Worspring, and Wormesley. The Rev. F. W. Weaver, in his paper on Keynsham Abbey (*Som. Arch. Soc. Proc.*, liii. 2.15), points out St. Augustine's (Bristol), Stavordale, and Wigmore were also of the Order of St. Victor. The attribution of Bristol Abbey to this Order is supported by (1) the existence of the Victorine Missal which belonged to the abbey; (2) the presence in Abbot Newland's Cartulary, ff. 216 verso, 217 recto, and half of 217 verso, of "forma tenendi capitulum generale juxta modum ordinis Sancti Victoris Parisiensis;" and (3) the reference in Ricart's Calendar, p. 22: "Be it remembered that Robert the sonne of Harding knight the first lord of Berkeley and founder of the Abby of St. Austin's by Bristowe being both Chanon and founder of the same Monastery with all the houses of office of ye same in the yeare of our lord God 1140 in the seaventh yeare of the raigne of King Stephen And after that in the yeare of our lord God 1146 the Bishops of Worcester, Exceter, Landaffe, and St. Asse hallowed the s[d] Church of S. Austens, And after that Alured Bishop of Worcester send six Cannons from Wigmore and brought to St. Austens by the said Founder on Easter daye in the yeare of our lord 1148."

And in Dugdale [*Mon. Ang.*, *sub* Wigmore, vi. 346] we hear of the coming to England of Richard, the first abbot, and of Henry, who was possibly one of the six canons referred to: "En apres vynt une chanoine en Angleterre, q'uot nom frere Richard de Warrewyk, qi fut apres abbe de Bristol, pur visiter ses amisez en temps de ast; . . . apres ly, vynt une chanoine

de S. Victor, q,uont nom frere Henry, home de bon consail et de seyn et vailant encoure, qu' estoit bon acoynte de Gilebert Folyoth adunk evesk de Hereford."

Boston of Bury noticed here :—

Anselmus.

(1) De libero arbitrio.
(2) Super Psalterium "Beatus vir."
(3) De versibus heroicis.

Augustinus.

De adulterinis conjugiis, lib. ii.

Bernardus.

De colloquio Simonis et Jhesu.

Gregorius Magnus.

Super canticum canticorum.

Hugo de S. Victore.

(1) De arra anime.
(2) Super Lamentacionem Jeremie.

Jeronimus.

(1) Super Ysaiam.
(2) Super XII. prophetas.
(3) Super Ecclesiasten.
(4) Super Ecclesiasticum.

Ysidorus Hispalensis.

Super gen[esim].

Origenes.

(1) Super vetus testamentum.
(2) Super epistolam ad Romanos.
(3) Super can : li. ii., Epitalamium li. ii.

Radulfus Flaviacensis.

De statu interioris hominis.

Leland only notes :—

Chronicon Ivonis.
Topica Ciceronis.

The Ivo is probably the identical book now in the Lambeth Library, No. 355, and described by Dr. M. R. James as of the thirteenth century, with the inscription: "Liber S. Aug. de Bristol," and as having belonged to Tho. Cant. (Cranmer) and Lord Lumley.

There are three books in the British Museum which were in 6
this house :—

1. [Royal MS. 2 D x.] XIII. century.

Actus Apostolorum cum expositione. XIII. century.

[Liber olim Canonicorum S. Augustini de Bristol.]

2. [Royal MS. 5 E ix.] XIII. century.

i. *Willelmi Dean* ad Papam 4 literæ petentes vindictam mortis Thomæ Cantuarensis.

ii. *Thomæ Cantuarensis* Epistola ad Regem Hen. II.

iii. *Prosperi Acquitanici* de vita activa et contemplativa lib. 3.

iv. *Bernardi* Abbatis Clareval. Sermo de 4 virtutibus.

v. *S. Augustini* Sermo de obedientia et humilitate.

vi. *S. Cæsarii* Episcopi Arelatensis sermones 3.

vii. *Eusebii* Emiseni Episcopi vel potius Eucherii Lugdunensis Episcopi Homiliæ 9.

viii. De laude Psalmorum. Nullus mortalium potest.

[Liber olim S. Augustini de Bristoll.]

3. [Royal MS. 8 F v.] XIV. century.

i. Miraculum de quodam Fabro.

ii. Miraculum de Simulacro Christi.

iii. Miraculum de arbore inclinato in adventu Chrisit.

iv. *Ephræm Syri* de Judicio, Resurrectione, Regno Cœlorum, Mundicia animæ lib. 6.

v. *Basilii Magni* Admonitio ad filium spiritualem.

vi. *Cæsarii* Arelat. Episcopi et Ephræm Syri ammonitiones 26 de 3 generibus Eleemosynarum, &c. 7

vii. S. Silvi vita.

viii. Johannis Alexandrie Patriarche vitæ residuum; per *Leontinum* Neap. Episcopum.

[Liber quondam S. Augustini, Bristol.]

At Jesus College, Oxford, is a codex of the twelfth century, containing :—

1. Harmonia Evangeliorum, compilatore Ammonio Alexandrino [sive *Clemente Lanthoniensi*] cum glossulis et prolegominis.

2. Expositio metrica super S. Matthæi evangelium [ex *Petro de Riga*].

3. Sermo in istud : " Cum esset desponsata mater ejus," et in " Ego vox clamantis."

4. Expositio metrica in Librum Job [auctore *Petro de Riga*].

5. Ejusdem *Petri* super Cantica Canticorum expositio metrica.

6. Sermones tres :

(*a*) " Simile est regnum celorum homini qui seminavit bonum semen."

(*b*) De B. Maria Magdalena : incip. " Maria Magdalena nimium peccatrix fuit."

(*c*) Contra inquinamentum carnis.

Olim continebat codex noster libros sequentes, qui hodie desiderantur :

(*a*) Liber Cronicorum ab origine mundi usque ad Henricum Imp. IV.

(*b*) Liber *Methodii* martyris de ætatibus sæculi.

[Olim " Liber Sancti Augustini de Bristollia."]

The Cartulary of the Abbey (by Abbot Newland, 1481—1515) is at Berkeley Castle. It is described by Tanner (*Notitia Monastica*) as " Registrum seu potius historia fundationis hujus cœnobii a Joanne Newland abbate contextum." It is a small folio, on vellum, of the end of the thirteenth, with a few additions in the fourteenth and fifteenth centuries, recently bound in red morocco.

Abbot Newland's Chronicle Roll of the Berkeleys [or rather a copy of it, according to Mr. Jeayes, *Trans. B. & G. Arch. Soc.*, xiv. 117] is also at Berkeley Castle.

In the Bristol City Library is the Missal above referred to,

and stated to have belonged to the Victorine Canons of Bristol. It is on vellum, and is of the fifteenth century, *circa* 1420. It is fully described by Mr. E. R. N. Mathews [*Early Printed Books and MSS. in the City Reference Library, Bristol*, p. 63].

Sixteen leaves of a Temporale which belonged to this house are in the possession of the Bishop of Bristol, and are fully described by him in the *Proceedings of the Clifton Antiquarian Club*, vol. vi., p. 163. As the Bishop rightly says, these leaves form part of a singularly splendid book. It is on parchment, of the fourteenth century, *circa* 1390.

The works of Abbot Guibert—

i. Historia sui temporis, and

ii. Aliquot sermones,

were probably in this his own house according to Leland, but he is not in Dugdale's list of the abbots.

St. Mark's or Gaunt's Hospital. [The Mayor's Chapel.]

In the City Library is a Collection of Miscellaneous Treatises written here. It is on vellum. On folio 119 is the following: "Explicit exposicio verborum difficilium tocius psalterii Deo gracias In domo Sancti Marci Evangeliste juxta Bristolliam, xxxi° die Mensis Octobris Anno Domini 1502."

In the Bodleian is [Bodl. 618] an octavo volume in Latin, written in the fifteenth century in England: "An exhortation to virtuous living," and "*Albertus Magnus* de virtutibus animæ," which John Colman, "magister domus le Gauntes juxta Bristolliam," gave to John Bradley.

The Franciscan Convent. [Greyfriars, Lewin's Mead, St. James's.] 9

In the City Library is a volume of Miscellaneous Treatises given by Bishop Jocelyn. It is on vellum, of the thirteenth century (before 1242).

"In hoc volumine continentur:

i. *Isidorus* de summo bono.

ii. Sinonima *Isidori.*
iii. Liber soliloquorum *Isidori.*
iv. *Augustinus* contra Adimantium.
v. *Augustinus* contra Parmeni[anum].

" De conventu fratrum minorum Bristollie. de dono domini Jocelini quondam Episcopi Bathoniensis."

In Sidney Sussex College, Cambridge, is :—

[49. Δ 3. 4] Exodus glosatus. XIII. century, early.

On the last fly-leaves in hand of the thirteenth century is written : " Liber communitatis Fratrum minorum Bristoll : " and " Exodus glosatus. Communitatis fratrum minorum Bristoll : de dono . . . ."

The works of Thomas Staveshaw and Thomas Teuksbury, members of this community, were probably here. [See Tanner, *Bibl.*]

THE CARMELITE PRIORY [PARK ROW].

The works of Nicholas Cantilupe, Richard Lavingham, and John Milverton, members of this community, were probably here, as possibly those of John Spyne and John Stone, though it may be said that the former did not become an author until he joined the community of his Order at Oxford, nor the latter that at London, of which he became prior.

In the Bodleian is a printed book, W. de Worde's *Vitas Patrum* 1495, which belonged to the Hospital of St. John Baptist " in Redcliffe pitte in suburbio oppidi Bristoll ; " afterwards to Bishop Tanner.

In one or other of the Bristol houses were doubtless the works of William Taylour [burnt at Smithfield in 1422], the author of " de non invocandis sanctis contra Thomam Smith de Bristol ; " so also the works of Thomas Norton, the alchemist [M.P. for Bristol in 1436], whose house was on the site of the present St. Peter's Hospital.

THE GUILD OF KALENDARS.

Bristol claims to be the first place in England in which a library was open to the public without charge. The library in question was that of the Guild of Kalendars, "a brotherhood consisting of clergy and laymen," who kept "the ancient recordes and mynaments not only of the toune, but also of other societies in other remote places of the Kingdome."[1]

In her preface to Ricart's Kalendar, Miss E. T. Smith says: "The Guild of Kalendars in Bristol must have been one of the oldest guilds in England, as well as one of the most remarkable in its objects." A fire which, unfortunately, took place among its muniments at an early date (said to be 1466) destroyed many valuable records which would have thrown light upon its history, but owing to its connection with the Corporation enough has been preserved, together with gleanings from other sources, to enable some idea to be formed of its scope and importance.

William of Worcester, writing about 1478, says that it was founded about A.D. 700 . . . and in very early times used to meet in the church of the Holy Trinity, otherwise Christ Church, but in the time of Henry II. it was removed by the influence of Robert, Earl of Gloucester, and Robert Fitzharding, a burgess of Bristol, to the church of All Saints.

In the year 1216 the town procured one of its principal charters, and it was an opportunity taken by the Guild also to get its rights and privileges confirmed, or reaffirmed, by high authority. We find in the "Little Red Book" (fols. 82 and 83) the entry at length of the Rule or Ordinances of the Brotherhood of Kalendars as approved by W. de Bleys, Bishop of Worcester (1218—1236), in whose diocese Bristol lay, and with his help confirmed by the Pope.

In 1433 we find a deed for building a house upon the wall of the north side of All Saints' Church, for the use and habitation of the prior and co-brethren, and again in 1443 and 1466 other

[1] Miss E. Toulmin Smith, *English Guilds* [E.E.T.S., p. 287).

deeds referring to the rebuilding of their house or houses. In 1464 (the days of Wm. Canynges) provision was made as to a library, lately erected in the house of the Kalendars. Barrett (*History of Bristol*, pp. 453, 454) quotes from a highly interesting deed of that date in the Council Chamber, by which it is appointed that all who wish to enter for the sake of instruction shall have " free access and recess " at certain times, and that, lest the books should be lost, three inventories should be made, one to remain with the Dean of Bristol, another with the Mayor for the time being, and the other with the Prior, to be yearly collated with the books, which books shall be chained
12 in the room, and for the loss of which heavy penalties are imposed on the prior. This library seems to have been built over a chapel of the Virgin, on the north side of All Saints, abutting at one end to the belfry of the church, and on the other end to the house of the Kalendars ; and though " the antiquities of the Kalendaries were for the most parte brent by chaunce," as Leland says [*Itin.*, vii. 87], yet this fire, of which mention is frequently made, does not appear to have so utterly destroyed the library but that it was built up again,[1] and continued in its original occupation until 2 Edward VI. [1548], when the Guild was put an end to with other bodies of the same nature.

The possessions of the Guild in 1548 were considerable, and were granted by the Crown, with other properties, to Sir M. Partriche and his brother, who in a month's time granted away again the house of the late Kalendars, " and one chamber annexed to the said house called the Library." With this glimpse of the old library the history of the Guild closes.

In the vestry room of All Saints' Church are some books which are considered to be the remains of the old library. They are :—

1. MS., *circa* 1450, in modern binding, containing :
   (*a*) Decem promoventia ad ascendendum in scala virtutum.

[1] John, Chancellor of Keynsham, in 1466 gave 100 marks towards its reparation and rebuilding.

(*b*) Tractatus de visitatione infirmorum.

(*c*) Liber de vita Xiana.

(*d*) Sermones de Sacramentis.

(*e*) *S. Bernardus* ad monachos montis Dei, in lib. ii.

(*f*) *Willelmus Alvernus*[1] Sermones de tempore.

On (*f*) ii. are the names of Joh. Bysseth and Margareta Thomas.

2. MS. in modern binding. N.D. ? Late fifteenth century.

Richardus Rolle de Hampole. De spiritualibus ascensionibus.

On the fly-leaf is the name John Koleyn "in Powys."

3. MS. in original binding, 1465, containing :—

(*a*) *Augustinus* de Trinitate. Initials in red and blue. Col : "Scriptum et consummatum apud sorores tercii ordinis conventus Sctæ Anne in brempen." Anno dn̄i. MCCCCLXV.

(*b*) *S. Leo.* Sermones.

With inscription : "Liber sororum 3i ord. Anne s'ce in brempen.

4. MS. in original binding. ? Early fourteenth century. The capital letters are painted. Containing :—

(*a*) Questiones Evangelicorum.

(*b*) Flos theologiæ.

5. *S. Thomas Aquinas :* super epistulas Pauli, per me Petrum de bergomo.

In original binding.

Folio. Impressum Bononie anno d'ni, 1481.

[Printer, Johann Schreiber.]

At beginning is note : "liber milonis abbatis Egonyshameus and landavensis episcopi : " and at end : "Liber milonis Abbatis de eynesham."

6. Summa *Anthonini de florentia* ordinis predicatorum et Archiep̄i Florentini.

[1] Parisiensis.

Ant. Koberger. Noremb., 1486. fol.

Original binding.

7. *Guillermus de Vorrillong.* Super quatuor libris sententiarum.

Venetiis, Jacobus de Leucho.

13 [Pentius] imp. Lazari de Soardis, 1496. 4to.

Original binding.

8. Catholicon fratris Joh. Januensis ord. predicat. Lugduni Nich. Wulf. 1503.

Original binding.

Inscribed: "Rob. Cyscetur, 'studens.'"

Mr. Nicholls (*Trans., B. and G. Arch. Soc.* vii. 223) mentions several books in the City Library which he believed belonged to the Kalendars, but as several of them have inscriptions showing that they belonged elsewhere, there seems no good reason for his attribution in any instance.

Leland in his *Itinerary*, sub Bristol, refers to a book called *A Remembrance of Memorable Acts done in Brightstow, out a little Boke of the Antiquities of the House of the Calendaries in Brightstow;* but the compiler has been unable to trace this book.

St. Thomas the Martyr.

The Editor of the Society's *Transactions* (the Rev. C. S. Taylor, of Banwell) was good enough to give me an account of a fine old MS. Bible, which would appear to have belonged to this church from the time it was written, about the beginning of the fifteenth century, and which is still carefully preserved there.

It appears to have been taken away from the church in the Reformation time, and there is an inscription in it to the effect that it was restored to the church by Michael Sowdley (Sheriff 1561) during his wardenship in 1566, and in the Wardens' Account Book is the following interesting note of the year 1566:—

	£	s.	d.
Pd. for new binding a Latin Bible ..	—	vii.	vi.

It is a complete Bible, and the liturgical portions are marked. At the beginning there still remains a part of the "Pie" in curious crabbed and contracted Latin, fully bearing out the character given in the preface to the Prayer Book. There is a glossary of names at the end.

The writing of the book is good, and there are some good illuminations of the six days of Creation at the beginning of Genesis, others at the beginning of the Psalter, and of the New Testament.

It is probable that W. Worcester or Botoner had a collection 14
of books, and, indeed, that some of his writings were in one or other of the houses in Bristol. In 1480, while at Bristol (*Itin.*, p. 142), he rode out to Shirehampton to reclaim two of his books, *The Ethics* and *Le Myrrour de Dames*, which he had lent to one Thomas Young.

The gifts of service books to All Saints' Church are fully set out by Dr. Atchley in vol. xxvii. of the Bristol and Gloucestershire Archæological Society's *Transactions*, p. 221. The Will of William Selk, Vicar of All Saints, dated 1270, by which he gave several books to the church, is translated in vol. xv., p. 311 *et seq.*

An inventory of the music books of the church is also set out, and the books described by Dr. Atchley in vol. xxiv., p. 111 *et seq.*

An inventory of the books of St. Ewen's Church in 1455 is set out in vol. xv. of the *Transactions*, p. 145 *et seq.*

In Sidney Sussex College is :—

[8o. △. 4. 18.] Horæ after the use of Sarum. Fifteenth century [1450].

It is fixed to the neighbourhood by the commemoration of the almost unknown Saint Jordanus.

Jordanus, a reputed companion of S. Augustine, is buried in a chapel—now a free school—outside Frome Gate. [*Cat. of Lib.*, by M. R. James, p. 64, quoting Camden.]

The following books dealing with the history of the city are extant and in the city archives :—[1]

i. The Little Red Book, *c.* 1344. [Published by the Mayor and Corporation, and edited by Mr. F. B. Bickley in two volumes, 1900.]
ii. The Great Orphan Book and Book of Wills.
iii. The Great Red Book. Begun probably *c.* 1422.
iv. The White Book of Records—from 1496.
v. The Mayor's [Ricart's] Calendar [Edited by Miss E. Toulmin Smith for the Camden Society, 1872.]

There are two MS. Calendars in the Bristol Museum, and
15 one in the possession of Mr. F. F. Fox [of Yate], which are copies of earlier documents, the entries starting from an early date in the thirteenth century.

The following notes of gifts of books by will are from The Great Orphan Book and Book of Wills. [See notes or abstracts of the wills contained in these volumes by Mr. T. P. Wadley, Bristol and Gloucestershire Archæological Society's publications, 1882 *et seq.*]

(*a*) Henry Wyvelescombe [1393] gave to Sir Henry Inet, Chaplain, his book called Orologium Sapiencie [No. 61, p. 36].

(*b*) John Bount [1414] gave John Canterbury his book of Gospels in English [No. 144, p. 73].

(*c*) Belinus Nansmoen [1416] "willed that his two books, of which one was called the Sixth, 'continens textum et glosam ordinariam,' together with the doctors, John Andreas, Archdeacon of Bologna, 'and domine digne,' and the other book containing the doctors upon the Clementines, namely Paul Jacelyn and others, be shut up in the Church of the Blessed Mary of Redcliff, so that the Vicar and Chaplains ther might study them when they

[1] *Trans. B. and G Arch. Soc.*, vii. 214.

pleased, with a gift over if his anniversary should be neglected."

The sixth book of the Decretals was left by Alexander Bagenham to the testator. The word translated "Clementines" is Clementinos, which should evidently be Constitutiones Clementinas—the Constitutions of Pope Clement V. [No. 182, p. 96.] 16

(*d*) Edmund Bierden [1435] gave to Sir Richard Janys, vicar "S'ce Crucis Templi," a book called le bible lately bought of Thomas Boys, Chaplain [No. 227, p. 116].

(*e*) Edward Rede [1436] by a Codicil to his Will ordered that if the parishoners of St. James's church in Bristol would buy his Missal "quod de novo fieri feci," they might pay his executors one half of its value, so that in consideration of the other half, his name be enrolled among the names of benefactors of that church [No. 228, p. 127].

(*f*) William Pavy the elder [1461] gave to the parish church of S. Leonard in Bristol his best Missal, his book called Legenda Sanctorum, and a good Psalter [No. 235, p. 132].

(*g*) William Canynges [1474] gave to the church of the Blessed Mary of Redcliff at Bristol, two books "voc' liggers cu' integra legenda" [No. 258, p. 152].

NOTE.—Ligger, a large copy of the Breviary to lay upon a desk, too unwieldy to carry under the arm. *See* Wordsworth and Littlehale's *The Old Service Books of the English Church* [1904], p. 69, and *N.E.D.*, sub Ledger.

(*h*) John Shipward [1473] gave to the church of St. Stephen at Bristol two missals [No. 264, p. 159].

(*i*) Joan Kempson [1479] bequeathed to the altar of the parish church of Holy Cross, Temple, in Bristol a missal [No. 268, p. 163].

(*j*) John Esterfeld [1491] gave to his son Henry Esterfeld a Psalter book, and a "matens boke." To his son John "the best matens boke," covered with velvet [No. 289, p. 178].

CIRENCESTER.

ST. MARY'S ABBEY [AUSTIN].

17 Boston of Bury noticed the following books :—

Adelredus.

i. Speculum caritatis.
ii. Soliloquiorum lib. i.
iii. De oneribus Babilonis omeliæ xxxiii.
iv. De anima.
v. Sermones in causis et synodis, c.
vi. Epistolas ad diversos, ccc.
vii. De xii. oneribus in adventu Domini,

Alquinus.

i. Liber ad Guidonem Comitem.
ii. Responsiones ejus ad interrogantem.

Ambrosius Mediolensis episcopus.

i. De observancia episcoporum.
ii. Regina Austri venit.
iii. De misteriis sive Iniciandis.
iv. De te quid dicam.
v. De corrupcione virginum.
vi. De Isaac et anima.
vii. De fuga seculi.
viii. De Paradiso, lib. i.
ix. Epistola ad Vercellensem ecclesiam.
x. Necessarius.
xi. Appologia David regis.
xii. De patriarcha Joseph.
xiii. De xii. patriarchis.

xiv. De morte vel excessu fratris.
xv. Consolacio de obitu Valentiniani.
xvi. De incarnatione Domini.
xvii. De virginibus.
xviii. Exhortacio virginitatis. 18
xix. Lamentacio super virginibus Deo consecratis.
xx. De consecratione ecclesiarum.

Andreas.

De versibus heroïcis.

Anselmus.

De versibus heroïcis.

Athanasius Alexandrinus.

i. De trinitate, lib. viii.
ii. De trinitate et spiritu sancto.
iii. Altercacio cum Arrio.
iv. Epistola [Prothanni ad Athanasium (?)].

Augustinus.

i. Contra academicos.
ii. Ad philosophie portum.
iii. De ordine, lib. ii. De ordine rerum.
iv. De moribus ecclesie.
v. De libero arbitrio, lib. ii.
vi. De genesi adversus manicheos, lib. ii.
vii. De magistro, lib. iii.
viii. De vera religione, lib. i.
ix. De utilitate credendi.
x. De fide et simbolo.
xi. De Baptismo contra Donatistas, lib. vii.[1]
xii. De opere monachorum, lib. i.
xiii. De bono conjugali, lib. i.
xiv. Liber de bono conjugali.
xv. Super gen. [De genesi] ad literam, lib. xii.[2]
xvi. Probacionum et testimoniorum contra Donatistas, lib. i.

[1] See 15 below. [2] See 12 below.

xvii. Questiones 7 contra Paganos et Judeos exposite, lib. i.
xviii. De peccatorum meritis et remissione et baptismo parvulorum, lib. iii.[1]
19 xix. De baptismo contra Petilicianum, lib. i.
xx. De gratia novi testamenti ad Honoratum, lib. i.
xxi. De spiritu [et] anima [ad] Marcellinum, lib. i.
xxii. De nuptiis et concupiscentia lib. ii.
xxiii. De adulterinis conjugiis.
xxiv. Contra Adversarium legis et prophetarum, lib. ii.
xxv. Contra julianum, lib. vi.
xxvi. De cura pro mortuis gerenda, ad Paulinum.
xxvii. De viii. Dulcitii quæstionibus, lib. i.
xxviii. [Ad quosdam monachos] de gracia et li. ar., lib. i.
xxix. De correpcione et gracia, lib. i.
xxx. Contra Pelagianos adversarios Catholici fidei.
xxxi. De predestinacione sanctorum, lib. i.[2]
xxxii. [De verbo Domini] Evangelium audivimus.
xxxiii. De mirabilibus divine scripture, lib. iii.
xxxiv. Altercacio Augustini contra Maximinum hereticum, lib. iii.
xxxv. Altercacio cum Pascencio, lib. iii.
xxxvi. De perfectione justicie hominis, lib. i.
xxxvii. Responsa ad consulta Orosii licet multi ac beatissimi.
xxxviii. Speculum Augustini.
xxxix. Epistola fili Petre.
xl. De singularitate clericorum.
xli. De fructuosa penitentia penitentes.
xlii. Omelie ejusdem [de cena Domini].
xliii. Quod sit factus [?] ad ymaginem Dei.
xliv. De videndo Deo ad Panpaulinam, lib. i.
xlv. De natura et gracia, lib. i.
xlvi. De pastoribus spes tota.
20 xlvii. De spiritu et littera.
xlviii. De lapsu mundi et avaricia.
xlviv. Ad valerium comitem de institutione mee.

[1] See 15 below. [2] See 12 below.

xlv. De orando Deo.
xlvi. De excidio urbis Rome.
xlvii. Contra Maximinum Arianorum episcopum.
xlviii. De libero arbitrio.
xlix. Augustini florum.
l. Epistola ad litē . . . et alia.
li. Quod nichil est gloria mundi Apostoli *caleccio*.
lii. Super dominicam orationem.
liii. Sermo de obediencia.
liv. Sermo de ovibus [Christi].
lv. Ad Valentinum monachum.
lvi. De humilitate.

Baldwinus.

i. De sacramentis et specialiter altaris.
ii. De commendatione fidei.
iii. Sermones quosdam [quamplures].

Basilius Grecus.

Doctrina ejus.

Beda.

i. Super Samuelam.[1]
ii. De templo Salomonis.[2]
iii. In librum Regum questiones xxx.[3]
iv. Super Esdram[4] et Neemiam.
v. Super Canticum Abacuch.

Berengarius.

i. Super Apocalipsim, lib. i.
ii. Epistole quamplures. 21

Bernardus.

i. Super Canticum Canticorum.
ii. De amore Dei.
iii. De videndo deo ibi Appologeticum.
iv. De operibus vi. dierum.

[1] See 25 below. [2] See 24 below. [3] See 25 below.
[4] This is in Leland's list, and is possibly the MS. now in the British Museum.

Bruno.

i. Super quinque libris Moysi.
ii. Tripartita ejus historia.
iii. Super Psalterium Repulsus aliquam.
iv. De institutione scripturarum.
v. Epistole ejusdem.

Cæsarius.

i. Exhortaciones ad monachos.
ii. Sermones ejusdem.[1]

Ciprianus Martyr.

i. Epistole ejus.
ii. De oracione dominica.
iii. De paciencia.
iv. De ydola non sunt dii.
v. Exhortacio ejus ad martirium.
vi. De opere et eleemosinis.
vii. De disciplina et habitu virginum.
viii. De sacramento calicis.

Claudius.

Ex opusculis Origenis et aliorum super Evangelium Matthæi.

22 *Clemens discipulus et successor Petri.*

Epistole iii. ejus ad eundem [Jacobum Apostolum].

Dionysius [Pseudo] Areopagita.

i. De ierarchiis angelica et ecclesiastica.
ii. De mistica theologica.
iii. Epistola ad Gayum monachum.

Fulgencius.

i. De conflictu viciorum et virtutum.
ii. Sermones ejusdem.

Gailardus.

i. Super apoc[alipsim].
ii. Super cantica Canticorum.

See 8 below.

Gennadius.

i. De viris illustribus, lib. iii.
ii. De ecclesiasticis dogmatibus.

Gilbertus.

Super Psalterium.

Gregorius Magnus.

Defloraciones ejus.

Gregorius Nazianzenus.

i. De luminibus quod est de secundis epiphaniis.
ii. De reconciliacione monachorum. 23
iii. De vastacione grandinis.
iv. Lib. ventrem meum doleo.
v. Lib. desiderium nos esse.
vi. Sermones ejus.
vii. Expositio baptisterii.

Gregorius [Nyssenus].

De condicione primi hominis.

Haymo.

i. Super espistolas Pauli.

Hugo de S. Victore.

i. Soliloquium.
ii. Sententie ejus.
iii. De archa Noe, lib. v.
iv. De incorrupta virginitate Marie.
v. De arra anime.
vi. Super Ecclesiasten.
vii. Super Lamentacionem Jeremie.
viii. De sacramentis arduum profecto.
ix. Didascalicon, lib. vi.
x. De anima Christi.
xi. De contemptu mundi.
xii. Super vetus testamentum.
xiii. Super illud omne capud.
xiv. Super primum prologum biblie.

Beatus Jeronimus.

i. Altercacio Luciferiani et Orthodoxi.
24 ii. Ad Pammachium et Marcellam.
iii. Ad Ruffinum.
iv. Contra [Helvidium] de virginitate Marie.
v. De ortu et vita S. Marie.
vi. Ad Ageruchiam de Μονογαμία.
vii. [Commentarium] super alphabetum hebreum et grecum.
viii. Super libros regnorum.
ix. Super epistolas Pauli.
x. Super Ezechielem, lib. xiv.
xi. Super Matheum.
xii. Super Marchum.
xiii. De Hebraicis questionibus.
xiv. De distancia locorum.
xv. De questionibus librorum regum.
xvi. De questionibus in paralipomenon.
xvii. De x. tempacionibus.
xviii. Canticum Debore.
xix. Super Lamentaciones Jeremie.
xx. De musicis instrumentis ad Dardanum.
xxi. De immensitate et invisibilitate Dei.
xxii. Contra Jovinianum.
xxiii. Epistola ad Thesi[o]phontem.
xxiv. Dialogus contra Pelagianos.
xxv. De xii. questionibus.
xxvi. Contra vigilanicum de indurato corde ph[ara]onis.

Johannes Cassianus.

i. De x. collacionibus.
ii. De habitu monachi.

25 *Johannes Crisostomus.*

i. Omelie ejus.
ii. De reparacione lapsi.
iii. De compunctione cordis.

iv. Super Psalmos.
v. Super epistolam Pauli ad Heb.
vi. De jejunio et elemosina.
vii. Sermones ejus.
viii. De expulsione ipsius.
xi. De regressu suo ab Asia.
x. De prodicione Jude.
xi. De cruce [et confessione latronis].
xii. De ascensione.
xiii. De muliere mala.
xiv. De laudibus Pauli.
xiv. De laudibus Pauli.
xv. De confessione et penitentia.

Ysidorus Hispalensis.

i. De Officiis.
ii. De sapientia.
iii. Sermones ejusdem.

Julianus Pomerius.

i. De vita contemplativa.
ii. De origine mortis.

Lanfrancus.

i. De corpore et sanguine Domini.
ii. Epistolæ contra Berengarium.

Sanctus Leo.

i. De conflictu viciorum et virtutum.[1]
ii. Sermones ejus.

Martinus.

Quatour virtutum species.

Odo. 26

i. De ternario. [Liber de analectis ternarii.][2]
ii. Sermones ejus.

[1] See 7 below. [2] This is in Leland's list.

Origenes.

i. In omelia super Evangelium illud scilicet cum desponsata esset mater Jhesu.
ii. Super vetus testamentum.
iii. Super epistolam ad Romanos.
iv. Super Canticum lib. ii. Epitalamium lib. ii.
v. Super ierimiam omelie xiiii.
vi. Omelia quamdiu . . . regna.
vii. ,, Donavit Deus.
viii. ,, Erat pater et mater Jhesu.
ix. ,, Discit Simo Petrus ad Jhesum.
x. ,, Venit Jhesus in partes.
xi. ,, Cum descendisset Jhesus de monte.
xii. ,, Ascendit Jhesus in navem.
xiii. ,, Attendite a falsis prophetis.
xiv. Super Genesim om. xvii.
xv. Super Exod. om. xiii.
xvi. Super Levit. om. xiii.
xvii. Super [librum] Iudicum om. viii.
xviii. Super [libros] regum om. ii.
xix. Super Ezech. om. xiiii.
xx. Super lib. numerum om. xxviii.
xxi. Super epistolas Pauli, lib. xi.

Papias.

Opera.

Patricius.

Opera: *viz.* de tribus tabernaculis, celi mundi et inferni.

Petrus Alfonsus.

27 i. De fide contra Judeos.
ii. De disciplina clericali.

Petrus Comestor Parisiensis.

i. Super vetus testamentum.
ii. Verbum . . .

iii. Super visiones Danielis.
iv. Allegorie ejus.

Prosper.

De vita activa et contemplativa.

Rabanus.

i. Super mattheum. lib. viii.
ii. De corpore et sanguine domini.

Radulfus Flaviacensis.

De Benjamin et patribus ejus.

Robertus [*? Melundinensis, Bishop of Hereford*].

i. Sermones ejus.

Seneca.

i. Apotheosis.
ii. De clausis.
iii. De naturalibus questionibus.
iv. Epistole ejus.
v. De clemencia.
vi. De moribus.
vii. De beneficiis.
viii. De paupertate.
ix. De remediis fortuitorum.

[*Pope*] *Vigilius.* 28

Contra Euti[cum] et Nestorium.

Yvo Carnotensis.

i. Decreta ejusdem.
ii. De neophitorum.
iii. Epistole.
iv. Cronica ejus.

Leland noticed the following books in this house :—

Alexander Necham [canon and abbot of this monastery].

i. Super Psalterium.[1]
ii. De laude divinæ sapientiæ, carmine.

[1] In Coll. Jesu. No. 32 below, and in Bodleian.

iii. De laude gloriosæ virginis.
iv. De speculo speculationum.

Ailred.

Liber de lectione evangelica. "Cum factus esset Jesus annorum duodecim."

Odo.

Liber de analectis ternarii.[1]

Beda.

Super Esdram.[1]

Babion, Galfred. [Petrus according to Tanner.]

Glossæ super Matthæum.

Canutus, Robertus.

Omeliæ quadraginta.

De connubio patriarchæ Jacob.

29 In the Bodleian are :—

1. [Barlow, 48.] Fol., m., 2 Col., s. xiii. in. [xii. ex. ; S. Mariæ de Cyrencester.]

Johannis Sarisberiensis, Policraticus.

In the beginning is the metrical Prologue. The first verses are mutilated through the initials being cut away.

2. MS. Bodl. 284. *Alexander Neckam's* Latin commentary on the Psalms, thirteenth-century English writing. Large folio. The word "Cirencestrie" is written on the first leaf of the treatise.

In the British Museum are the following :—

3. Royal MSS. 3 A xii. *Bedæ Presbyteri* expositio allegorica in Prophetam Esram. XIII. century.[2]

[Liber olim S. Marie de Cirecestre, D. Andree Abbatis secundi tempore scriptus per manum D. Fulconis Canonici postea Prioris ; D. Alexandro de Welene tunc Cantore.]

4. Royal MSS. 7 F vi. *Paterii* Liber Testimoniorum V. et N. Testamenti, quem de Opusculis S. Gregorii Papæ excerpi curavit. XII. century.

[1] These books are in Boston's list. [2] In Boston and Leland.

[Liber est S. Marie de Circestre D. Andree secundi ejusdem loci tempore scriptus, per manum Walteri Canonicis et Diaconi, D. Adam de la mora tunc Cantore.]

5. Royal MSS. 5 E xviii. XII. century.

i. *Isidori Hispalensis Episcopi* Epistola ad Masonum 30
Cœpiscopum de Lapsis.

ii. —— Liber 3 Sententiarum.

iii. *S. Augustini* Liber contra 5 Hæreses.

iv. De 7 gradibus confessionis Liber.

[In this MS. at ff. 5 and 72 Cirencestrie is written.]

6. Cotton MS. Vespasian A xv. XIII. century.

Epistolæ *S. Clementis, Analecti, Evaristi,* et aliorum episcoporum Romæ.

[Given to S. Mary of Cirencester by Canon Jocelin in the time of Serlo, Abbot 1117–1147.]

In the Hereford Cathedral Library are the following books which belonged to this house : —[1]

7. O. 1. 3. Fol., m. Beginning XIII. century. 2 Col. ["S. Mariæ de Cyrencestr."]

i. *Gregorii* Regulæ pastorales.

ii. (In a different hand.) Liber qui dicitur Paradisus.

iii. Incipit liber de conflictu vitiorum et virtutum beati Papæ Leonis.[2]

8. O. 1. 6. 4to, m. End XII. century. [S. Mariæ de Cyrencester. Hunc librum D. Jocelinus Canonicus dedit Deo et ecclesiæ beatæ mariæ de Cyrencestre, D. Serlone ibidem tunc abbate primo.]

i. Prognosticon *Juliani* Toletanæ urbis episcopi.

ii. Epistola *Idatii.*

iii. Sermones *Cæsarii* ad monachos.[2]

iv. "Ad locum hunc karissimi non ad quietem," &c.

[1] These books [whlch have shelf marks showing the book-case, shelf and volume] are catalogued by Schenkl, and several of them are fully described by Mr Langton E. G. Brown, *Trans. B. Arch. and G. Soc.* [1904] xxvii. 172.

[2] In Boston.

v. "Quod supplicante et quemadmodum," &c.

vi. Incipiunt omeliæ *Eusebii Emiseni* ad monachos.

vii. "Interim autem dum abeo," &c.

viii. (In a different hand.) "Nonnullis arbitrantibus multiplicandi dividendique scientiam."

31 ix. "*Gregorius* Theodoro episcopo Forojuliensi capitulo LII. Catholica fides," &c.

x. *Augustinus*. Animas hominum non esse, &c.

xi. Verba beati Jeronimi in edificationem morum et honestæ vitæ.

9. O. 1. 10. Fol. m. End of XII. century. [Hunc librum Jocelinus canonicus dedit Deo et ecclesie beate Marie de Cirencestria. A Serlone tunc ibidem abbate primo.] *Gregorius* de vitis Patrum Italorum et de obitu Sanctorum et Reproborum et de Æternitate Animarum.

10 O. 5. 10. Fol., m. XIII. century. ["S. Marie de Cyrencestre; scriptus D. Andree abbatis secundi tempore per manum D. Serlonis canonici D. Gilleberto primo tunc cantore."] *Cassiani* collationes xiv. variorum patrum.

11. O. v 14. 4to, m. XIII. century. [Liber de Cyrencestria.] *Joannis Chrysostomi* Opuscula 22.

12. O. 6. 10. Fol., m. End XII. century. 2 Col. ["S Mariæ de Cirencester per manum D. Ade postea abbatis; D. Gilleberto primo tunc cantore."] *Augustinus* de genesi ad litteram.

i. *Augustinus* de genesi ad literam.[1]

ii. De prædestinatione sanctorum.[1]

iii. In epistola ad Phillipenses.

13. P. 1. 12. 8vo, m. XII. century. ["Marie de Cirencester; per manus Deodati et Fulconis postea cantoris sub Gilleberto tunc cantore."]

i. *Augustini* Enchiridion de fide spe et karitate.

ii. Omeliæ X. in epistolam Johannis.

14. P. 1. 17. 4to, m. XIII. century.

i. *Aldelmus*, de virginitate.

[1] In Boston.

ii. Versus de S. Nicolao.

iii. De imagine Domini.

iv. *Bernardus Morlanensis.* De contemptu mundi versus in 3 libris.[1]

v. Magnalia que Dominus noster Jesus Christus per merita, &c.

15. P. 2. 14. 4to, m., s. XIII. century. ["S. Mariæ de Cirencester; per manum D. Simonis cornubiensis . . . scriptus D. Adam de la mora tunc cantore."]

i. *Augustinus* de baptismo adversus Donatistas libri vii.[2]

ii. De baptismo parvulorum.[2]

iii. Epistola ad Marcellinum.

iv. De unico baptismo.

16. P. ii. 15. 4to, m. XIII. century. 32

Ivonis Carnotensis episcopi, et *Gibberti* Abbatis Glocestrensis aliorumque Epistolæ. Item vita S. Mariæ Aegyptiacæ [ab Hyldeberto] metrice descripta.

17. P. iii. 7. Fol., m. XIII. century. [S. Mariæ de Cirencester Andree abbatis secundi tempore scriptam per manus D. Fulconis postea prioris D. Alexandro de Welen tunc cantore.]

Augustini sermones 56. [*See* Schenkl, iii. 4216.]

18. P. iv. 8. 4to, m. XIII. century. ["S. Marie de Cyrencester."]

Roberti Crikeladensis de connubio Jacobi Patriarchæ.

19. P. iv. 9. 4to, m. End XII. century. ["S. Marie de Cyrencester."]

Hugo [? *de S. Victore*] de sacris fidei christianæ mysteriis.

Then a tractate in ten parts, beginning: "Librum de sacramentis christianæ fidei," &c.

20. P. v. 3. Fol., m. End XII. century. ["S. Mariæ

[1] Ed. by T. Wright, "The Anglo-Latin Satirical Poets and Epigrammatists," vol. ii. p. 7; vol. 59 of the *Rerum Brittanicarum medii aevi scriptores*, Rolls series.

[2] In Boston.

de Cyrencester, abbatis primi Serlonis tempore per manus canonicorum D. Adæ postea abbatis et Fulconis postremo prioris sub Gilleberto tunc cantore primo."]

i. *Augustinus* de S. Trinitate.

ii. Oratio *Augustini.*

21. P. v. 4. Fol., m. XIII. century. [" S. Mariæ de Cirencester; Andree abbatis secundi tempore scripta (?) per manum D. Fulconis canonici postea prioris D. Adam de la more tunc cantore."]

Augustinus contra Faustum Manichæum.

22. P. v. 9. Fol., m. XIV. century. [" S. Mariæ de Cirencester. Ex dono magistri Nichol de Preston."]

Memorial verses to the evangelists, beginning: " Quatuor est primus primis tribus alter opimus."

[*See* Schenkl, iii. 4245.]

33 In Jesus College, Oxford, are the following books :—

23. [No. XXXIV.] Codex. Sæc. XIII. ineuntis. Olim liber Ecclesiæ Sancte Mariæ de Cyrencestre.

Pauli Orosii adversus Paganos Historiarum libri septem, præviis testimoniis de auctore ex Gennadio, necnon epistola de[1] Ormesta mundi contra accusatores Christianorum temporum scripta ad Beatum Augustinum et prologo.

24. [No. XLVIII.] Codex. Sæc. XII.

Liber *Galfridi* quondam vicarii de Avebyri, quem dedit Deo et ecclesie S. Marie de Cyrencester anno Domini Incarnationis M CC XXX VIII .

1. Anonymi cujusdam glossæ super epistolas Paulinas, in calce mutil. Fol. 2.
2. Commentarius in Cantica Canticorum initio mutil. Fol. 18.
3. Speculum Ecclesiæ, quod [*Hugo*] Abbas S. Victoris ex dictis Sanctorum patrum compilavit cum prefatione. Fol. 66.

25. [No. LII.] Codex. Sæc. XII.

Olim sancte Marie de Cirecestre. D. Andree abbatis secundi

[1] " Seu miseria." See *Ducange*, Glos. Med. et Inf. Lat. sub Hormesta.

tempore scriptus per manus D. Alexandri, postmodum cantoris, et Radulfi de Pulleham cujusdam scriptoris: D. Adam de la Mora tunc cantore. 34

1. Expositio *venerabilis Bedæ* presbyteri de tabernaculo et vasis ejus ac vestibus sacerdotum: tribus libris comprehensa.
2. Expositio ejusdem *venerabilis Bedæ* presbyteri de templo Salomonis, cum prefatione et capitulis.[1]

26. [No. LIII.] Codex. Sæc. XII.

Olim Sancte Marie de Circestre D. Andree Abbatis secundi tempore scriptus per manum D. Fulconis canonici, postea prioris: D. Alexandro de Welen. tunc cantore.

1. *Venerabilis Bedæ* commentarius in Samuelis historiæ partem primam, sc. usque ad mortem Saul, libris quatuor comprehensus.[1]
2. Ejusdem expositio in Regum libros, triginta quæstionibus, prævia prefatione ad Nothelinum.[1]

Notandum sit quod in serie abbatum de Cirencestria a Dugdalio evulgata nulla mentio occurrit de Fulcone supradicto.

27. [No. LXII.] Membranaceus. Sæc. XII.

Olim peculium forsan in usum scriptus Ecclesiæ Sanctæ Marie de Cyrencestre.

Pauli Orosii Presbyteri contra Paganos Historiarum libri septem, cum procœmio.

Præcedit "Epistola *Pauli Orosii* presbiteri de Ormesta mundi contra accusatores Christianorum temporum scripta ad beatum Augustinum." 35

28. [No. LXIII.] Codex. Sæc. XII.

Olim "liber Sancte Marie de Cirecestre, D. Andree Abbatis secundi tempore scriptus, per manum Radulphi de Pulleham, scriptoris D. Adam de la more tunc cantore."

Egesippi sive *Hegesippi* de excidio Hierosolymitano libri quinque, cum prologo.

[1] In Boston.

29. [No. LXVII.] Codex. Sæc. XII.

Olim liber Sancte Mariæ de Cirecestriæ, D. Andree abbatis secundi tempore scriptus per manum D. Odonis de Wica canonici. D. Adam de la Mora tunc cantore.

Venerabilis Bedæ expositio in S. Marci evangelium, cum prologo libris iv. comprehensa.

30. [No. LXVIII.] Membranaceus. Sæc. XII.

"Liber Sancte Mariæ de Cirecestre, D. Andree abbatis secundi tempore scriptus per manum D. Fulconis canonici postmodum prioris, D. Alexandro de Welene tunc Cantore."

1. *Venerabilis Bedæ* expositio super Actus Apostolorum cum prefatione ad Accam.
2. Ejusdem expositio in S. Johannis Apocalypsim, prævia prefatione.

36 31. [No. LXX.] Membranaceus. Sæc. XII.

Olim Liber Sanctæ Marie de Cirecestre D. Andree Abbatis tempore scriptus per manum D. Fulconis canonici postea prioris, D. Adam de la More tunc cantore.

Venerabilis Bedæ in septem catholicas epistolas expositio.

32. [No. XCIV.] Membranaceus. Sæc. XIII. ineuntis.

Olim liber Sanctæ Mariæ de Cyrencestre.

1. *Alexandri* [*Neckham*] Abbatis Cyrencestriæ glossæ super Psalterium.[1]
2. Ejusdem commentarius in Salomonis parabolas.
3. Ejusdem sermo in istud: "Dispone domui tuæ sc. in Dominic Quinquasimæ.
4. Ejusdem sermo in Nativitate B. M. V. in versum. "Sicut spina rosam, genuit Judea Mariam."
5. Ejusdem in istud: "Mulierem fortem quis inveniet;" libri tres. Sequitur eadem manu notitia, an manu autoris propria. "Fortasse tuo, liber, superstes eris Alexandro; prius enim me vermes comedent, quam te tinea corrosura sit; vermibus debetur corpus meum, te demolientur tinee. Tu speculum es animi mei, tu meditacionum mearum interpres, propositi

[1] In Leland.

nostri certissimus es index, affectuum mentis mee fidelis es nuncius: tu dulce solacium meroris, tu testis consciencie verax; tibi tanquam fideli depositario cordis archana commendavi; restituis fideliter mihi ea, que fidei tue commisi; in te meipsum lego. 37
Venies, venies in manus alicujus pii lectoris; qui pro me preces effundere dignabitur. Tunc quidem tuo, libelle, domino proderis; tunc tuo Alexandro gratissimam recompensabis vicissitudinem. Veniet, nec invideo, laborem meum pii lectoris devotio, qui te tunc gremio repositurus, nunc pectori suo admoturus, nonnunquam capiti tanquam dulce servical suppositurus, quandoque te letis manibus leniter contrectaturus—pro me affectuose Dominum exorabit Jhesum Christum qui cum Patre et Spiritu Sancto vivit et regnat Deus per infinita seculorum secula. Amen."

It will be thus seen that there are thirty-two books in existence which come from this house, viz. :—

Two in the Bodleian, both of the thirteenth century.

Four in the British Museum: three of the twelfth century, and one of the thirteenth century.

Sixteen in the Hereford Cathedral Library: six of the twelfth century, nine of the thirteenth century, and one of the fourteenth century, six of them being works of St. Augustine, and the rest also theological.

Ten in the Library of Jesus College, Oxford: eight of the twelfth century, and two of the thirteenth century, five of them being works of the Ven. Bede, two of Orosius, one of Hugo S. Victor, one of Egesippus, and one of Alex. Necham.

An interesting feature in these books is that no less than fifteen of them were written in the abbey, the name of the scribe being given, with that of the then abbot and cantor or precentor.

The following book was probably in this house :— 38

Ficardus [of Cirencester]. Speculum historiale.

Cartularies.

Tanner says : " Vide Registra duo olim penes Will Masters de Cirencester arm." These are probably the two volumes formerly belonging to Sir T. Phillips, referred to by Sir T. D. Hardy (Desc. Cat. III., 121) as Cartularium Abbatiæ de Cirencestria, MS. Phillips 6692, fol., vell., XIII. century, with additions to *temp.* Henry IV. Tanner also refers to a "Registrum penes Dom. Henry Pool de Saperton, postea penes Dom Robt. Atkyns et nunc penes Ed. Carteret arm.,"[1] and to a Register of the presentations and other grants made from this abbey, beginning 1421 and ending 1528, "MS. penes Ric. Parsons, Ll.D. cancell. Glocestr.," now among Dr. Rawlinson's MSS. in the Bodleian—Rawl. B. 326.

There are seven leaves of a Cartulary [fol., vell., XIII. century], with copies of forty documents, and part of another in the possession of the Marquis of Bath at Longleat. This came with the title-deeds of the Rectory of Frome, which
39 belonged to the abbey. [Hist. MSS. Com. Rep., iii. 182.]

FLAXLEY ABBEY [CISTERCIAN].

A catalogue of the books of this house made in the thirteenth century is extant. It formed part of the Cartulary of the abbey, which has been lost. It formerly belonged to Mr. Thomas Wyniatt, of Staunton, in Gloucestershire, and in 1825 he lent it to Sir T. Phillips, who made a transcript of the whole of the contents. On the death of Mr. Wyniatt, Sir T. Phillips acquired the original, but mislaid it, and it is still missing.

The Cartulary is said by Sir T. Phillips to have been written on parchment, and was entirely of the thirteenth century. It comprised ninety-seven documents, all of which were executed within the first sixty years after the foundation of the Abbey, viz. before 1210. The Cartulary is No. 80.[2]

The catalogue is in Mr. Crawley-Boevey's edition of the Cartulary, and in Omont's *Anciens Catalogues de Bibliothèques*

[1] I do not know whether this is still in existence.

[2] See Crawley-Boevey, *The Cartulary of Flaxley Abbey* [1877], p. 59.

Anglaises [1892], but is set out here at length to make this compilation as complete as possible.

Numerus librorum nostrorum.

1—3. Bibliotheca, in tribus voluminibus. 40

4. *Augustinus* super Beatus est vir.

5—7. *Petrus Lumbardus* super Psalterium, in tribus voluminibus.

8—9. *Petrus Lumbardus* super epistolas Pauli, in duobus voluminibus.

10. *Gilebertus* [*Porret*]*anus* super Psalterium.

11. Sententie *Petri Lumbardi.*

12. Historia scolastica *Petri Manducatoris.*

13. Judicum et Josue glosse, in uno volumine.

14. Actus Apostolorum gloss., [Epistola] apostoli Jacobi gloss., in eodem.

15. Matheus glossatus.

16. Epistolæ canonicæ glosatæ.

17. Apochalipsis, Canticum canticorum, Ecclesiastes glosati in i. volumine.

18. Parabolæ Salomonis, et Thobias, Ruth, in eodem vol. glos.

19. Item Cantica glosata.

20. Epistolæ decretales.

21. Decreta *Ivonis.* De dedicatione ecclesiæ, in eodem.

22. Vitas Patrum.

23. Malogranatus.

24. Passionalis liber antiquus.

25. Passionalis liber novus, vita S. Bernardi, in eodem.

26. Vita S. Malachiæ, in quaternis.

27. Vita S. Godrici.

28. Cronica *Ivonis.*

29. Miracula Stæ Mariæ.

30. Collationes decem.

31. Diadema monachorum.

32. *Augustinus* de Trinitate.

33. *Augustinus* super epistolam Johannis I^mam^, et de penitentia, et *Hugo* de clericali disciplina, in eodem.

34. Liber confessionum *Augustini.*

35. Regula *Sti Augustini* et quidam sermones.

36. *Hugo* super regula S. Augustini, et de disciplina, et quidam sermones.

41 37. *Gregorius* super I^am^ partem Job, in quaternis.

38. *Gregorius* super Ezechielem.

39. Pastoralis *Gregorii,* et Cantica canticorum exposita, et quedam alia.

40. Speculum de moralibus *Gregorii.*

41. *Isidori* ethimologiarum.

42. Omelie *Eusebii Emiseni,* et sermones *Cæsarii* episcopi, quod arbore . . . similiter.

43. Literæ, et quidam sermones, et *Bernardinus* de dictaminibus simul.

44. Quod est tri . . . are, et quidam tractatus de cruce, et quædam alia simul.

45. De 3 principalibus protegendis, et Moralium dogma, et libellus *Martini* episcopi simul.

46. Omne capud languidum [? H. de S. Victore].

47. *Hugo* de archa Noe.

48. *Hugo* principium et causa.

49. *Augustini* abusiones ; *Benjamin* de claustro animæ, simul.

50. *Bernardi* considerationum, contra hereticum, de amore Dei, Missus est angelus, in quaternis.

51. *Bernardi* liber apologeticus de Dei gratia et libero arbitrio, de diligendo Deo.

52. De gradibus humilitatis ; vos qui . . . estis, et quædam alia simul.

53. Sermones *Babionis.*

54. Sermones *Roberti Pullani.*

55. Speculum ecclesie[1] ; Sermones per annum, de tabernaculis, simul.

[1] ? by Hugo de S. Victore.

56. *Petrus Manducator* de sacramentis ; *Alanique, Walterii* et alia quedam.

57. Sermones abbatis *Ivonis.*

58. Summa magistri *Johannis Belet,* et *Ricardus* de missa.

59. Abbreviatio *Amalarii.*

60. *Isidorus* de officiis ecclesiasticis ; Exiit edictum, et 42
sermones, simul.

61. *Augustinus* de sermone Domini in monte.

62. Pars epistolarum *Petri Blesensis,* et excepta de glosis Evangelii.

63. Questiones theologice, et Pater noster *Petri Pictaviensis.*

64. De libero arbitrio *Roberti Melodunensis,* et Allegoriæ super vetus Testamentum.

65. *Augustinus* contra [Adaman]cium. Idem contra Pascentium, et idem [Ambrosius ?] Exameron contra Kain. *Bedæ* super canticum Abacuc.

66. *Petrus Manducator* de sacramentis, et quædam alia.

67—68. Item duo volumina parva, de exceptis, in asseribus.

69—70. Duo libri anglici.

71. Gallice, vita S. Godrici.

72. Gallice, vita S. Thomæ martyris.

73. Phisicus liber, anglice.

74. Passio S. Margarete.

75. Compilationes que incipiunt : De x. plagis.

76. — — — Persona est.

77. Item de Sto Vincentio sermo, et alia quedam.

78. De miraculis Sti Nicholai, et alia quedam.[1]

79. Libellus pronosticorum, et alia ante.

Hic est finis catalogi librorum.

It will be seen that there are seventy-nine or eighty works 43
in the catalogue, the great bulk being commentaries on the Scriptures, sermons, theological works and lives of saints, two books in English [unfortunately not named], and an unnamed

[1] Mr. Crawley-Boevey inserts here, "Ante cham virgituam (?)."

medical work in English, a life of St. Godric and one of St. Thomas the Martyr in French ; but no classical work.

In the Hereford Cathedral Library is :—

O. iii. 3. Summula Casuum *Raimundi* fratris ordinum Predicatorum, cum glossa et præfatione, inscribed in red : " Liber monachorum beate Marie de Flexleye." Thirteenth or fourteenth century.

The book is described by Mr. L. E. G. Brown in his paper above-mentioned, p. 204.

Boston of Bury only noticed in this house two works :—

1. *Anselmus* [Monologion] Soliloquium de Trinitate.
2. *Anselmus* super Psalterium " Beatus vir."

Leland does not mention the house.

GLOUCESTER,

St. Peter's Abbey [Benedictine].

Of the carrels in the cloisters, whether as places to write or study in, I say nothing now.

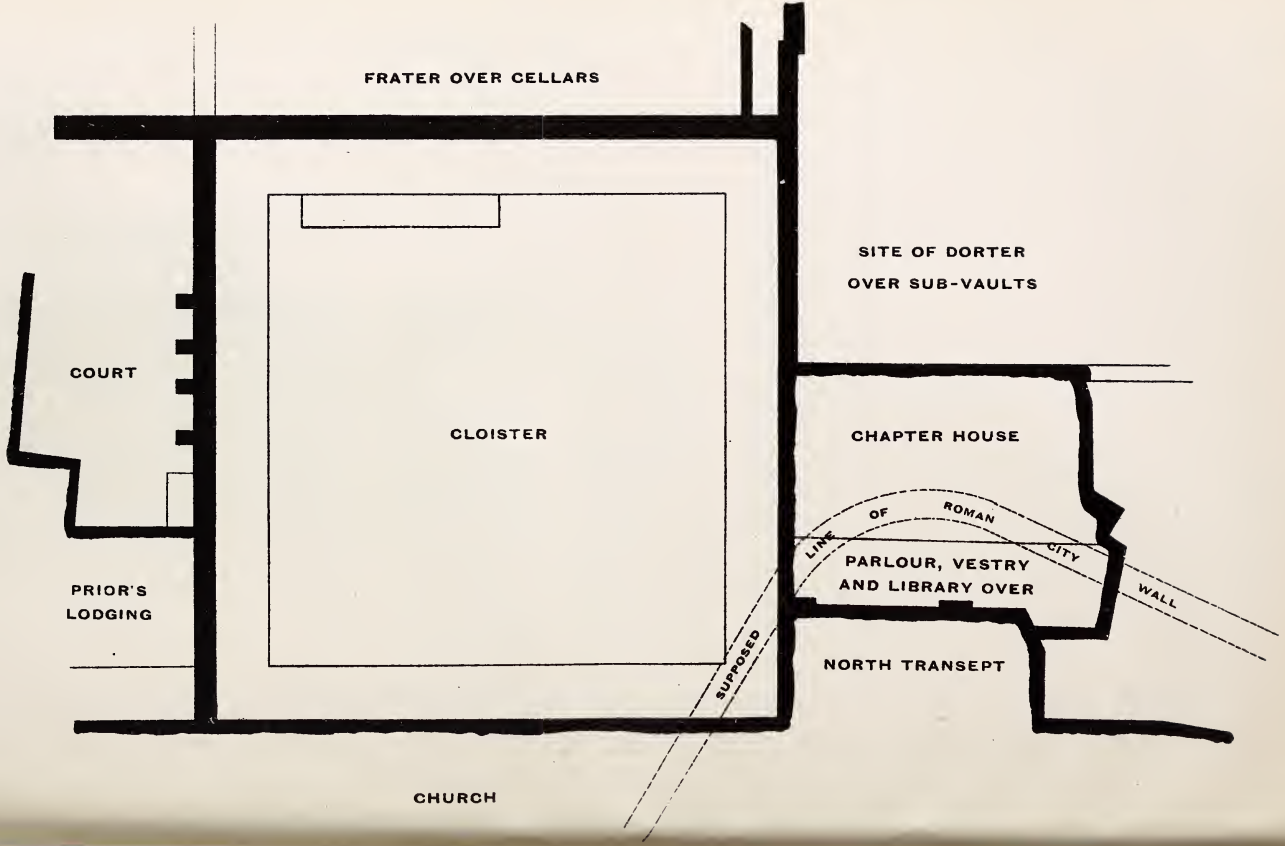
44 Dugdale [*Mon. Ang.*, i. 540, ed. 1817] says: " The College Library is on the East side of the cloisters, and was formerly the Abbey Chapter-house. That which was the Abbey Library, on the foundation of the Chapter, was converted to the College School."

Mr. St. John Hope, in his " Notes on the Abbey " in the *Records of Gloucester Cathedral*, vol. iii., part i., p. 101, says :—

" We must now pass to the examination of the monastic buildings round the cloister.

" Beginning on the east, the building next to the church is a wide vaulted passage. It is chiefly of Early Norman date, and was originally of the same length as the width of the transept against which it is built. . . . It having become necessary in the fourteenth century to enlarge the vestry and library over the passage, its east end was taken down and the passage extended to double its former length. At the same time a vice

GLOUCESTER CATHEDRAL



or circular stair was built at the north-east angle, to give access to the library. To prevent, however, the new stair encroaching too much on the apse of the chapter-house, the addition to the passage was deflected a little to the south, instead of being carried on in a straight line. . . .

"The use of this passage was twofold. First, it was the place where talking was allowed at such times as it was forbidden in the cloister. Hence, its name of 'locutorium,' or in English, the 'parlour.' Secondly, it was the way for the monks to go to their cemetery. . . .

"When the present cloister was built, the original use of the parlour seems to have passed away, and in the new works the arch of entrance was blocked up, and covered by the new 45
panelling.

"Since this also cut off all access from the cloister to the library stair, a new stair was built at the west end, directly accessible from the cloister. For want of room this had to be intruded into the south-west corner of the chapter-house.

"Above the old parlour are two rooms, one above the other, the lower being the vestry, the upper the library.

"This is an interesting room of the fourteenth century, retaining much of its original open roof. The north side has eleven windows, each of two square-headed lights and perfectly plain, which lighted the bays or studies. The large end windows are Late Perpendicular, each of seven lights and a transom. There are other alterations, such as the beautiful wooden corbels from which the roof springs, which are probably contemporary with the work of the cloister, when the western stair to the library was built and the room altered. None of the old fittings now remain, but there can be no doubt that this was the library. It corresponds in position exactly with that at Durham, which is described in *Rites* as 'standinge betwixt the chapter house and the *Te Deum* wyndowe, being well replenished with ould written Docters and other histories and ecclesiastical writers.'

When the abbey was burnt a third time—on March 8th,

1122—the Saxon Chronicle, which gives a particular account of this conflagration, ascribes it to lightning, and says that, with the exception of a few books and three sacerdotal vestments, all the valuables belonging to the monastery were lost.

It was burnt for a fourth time in 1179, again injured—possibly by lightning—in 1214, and in 1300 a considerable portion of the buildings was again destroyed by fire, but nothing is said about the books.

46 Boston of Bury noticed in this library :—

[The books marked " (L) " are in Leland's List.]

Alexander Necham [or *Nequam*].

i. Super Cantica Canticorum (L).
ii. Super Ecclesiasten.
iii. Super vetus Testamentum et novum.

Beda [Ven.].

Super Genesin et al.

Robertus Molendinensis.

Super Exodum.

Ambrosius Mediolensis episc.

i. Super epistolas Pauli.
ii. Regina austri venit.
iii. Super lucam, lib. iv.
iv. De ysaac et anima.

Andreas.

i. Super vetus testamentum.
ii. De 14 beatitudinibus.

Athanasius Alexandrinus.

i. De trinitate, lib. viii.
ii. Altercacio cum Arrio.

47

Augustinus.

i. Ad philosophie portum.
ii. De moribus ecclesie et manich' in aliis libris satis.

iii. Quum in deo te $\overline{oc}$ habere.
iv. De libero arbitrio.
v. De vera religione.
vi. Contra fortunatum unde fit malum, lib. i.
vii. De nupciis et concupiscencia.
viii. De origine anime, lib. iiii.
ix. [Ad quosdam monachos] de gracia et li. ar., lib. i.
x. Contra Pelagianos adversarios catholici fidei.
xi. Altercacio Augustini contra Maximinum hereticum, lib. 3.
xii. Contra Maximinum de fide catholica, lib. ii.
xiii. Post collacionem contra Donatistas, lib. i.
xiv. Exam[eron] Augustini.
xv. Super epistolas Pauli.
xvi. Sermo de Panfilia.
xvii. De libero arbitrio. quum li : arbitr : De conceptu virginali et originali peccato. Cum in omnibus religiose sermones.

Bernardus.

i. Sermones ejus.
ii. De diligendo deo.
iii. De amore dei.
iv. De videndo deo ibi appologeticum.
v. De conceptu Sancte Marie.

Bruno.

Super Psalterium Repulsus aliquam.

Fulgencius [?]

De trinitate ad Donatum (L).

Gregorius Magnus.

Super . . .

Haymo.

i. Super epistolas Pauli (L).
ii. Super Isaiam.
iii. Super evangelia tocius anni.

Hugo de S. Victore.

i. Super Lamentacionem Jeremie.
ii. Didastolicon, lib. vi.

Beatus Jeronimus.

i. Minus breviarium.
ii. Super epistolas Pauli.
iii. Super ezech:, lib. 24.
iv. Super Ysaiam, lib. 14.
v. Super xii. prophetas.
vi. De Hebraicis questionibus.

Johannes Cassianus.

i. De x. collacionibus.
ii. Regula ejusdem.

Johannes Crisostomus.

i. Omelie ejus.
ii. De compunctione cordis.

Ysidorus Hispaliensis.

De officiis efficiendis.

Origen.

i. Sermo de natali Domini.
ii. Super epistolam ad Romanos.
iii. De circumcisione omelia.

Petrus Comestor.

i. Super Psalterium.
ii. Verbum . . .

Prosper.

Contra blasfemias Pelagianorum.

Radulfus Flaviacensis.

Super Apoc[alipsim].

Robertus [*Molendinensis*].

Super Exod[um].[1]

[1] This is in Boston's list as given by Tanner.

Seneca.

i. Proverbia ejus.
ii. Epistole ejus.

Yvo Carnotensis.

Epistole.

Leland noticed the following books in this library. [Those marked "(B)" are in Boston's list :—

Osbernus [Monachus Gloucestrensis].

Panormia instar vocabularii ad Hamelinum abbatem. [Fuit hic impense eruditus, ut facile est videre in reliquis ejus operibus quæ sunt in bibliotheca regia. Floruit sub Stephano et Henrico primo.] 50
Now Bibl. Reg. 6 D ix. *See* below.

Zacharias Chrisopolitanus.

Super evangelia.

Ailredus Rivallensis.

Omeliæ triginta ad G. episcopum Londinensem.

Stephanus Cantuar.

Super Ecclesiasten.

Angelonus.

Super libros regum, lib. 4.

Trivet.

Super Psalterium.

Stephanus Cantuar. (*see* above).

Notulæ super Ecclesiasticum.

Rabanus.

De natura rerum.

Alexander Necham.

Super Cantica Cantic. (B).

Haymo.

Super evangelia et epistolas Pauli (B).

Cassiodorus.

De anima.

Ockham.

i. Dialogi inter magistrum et discipulum.
ii. Super libros sententiarum.

Sampson Cantuar.

Omeliæ.

Tanner says of him : " Samson monachus Durovernensis Extant ejus in Claudiana bibliotheca Homiliæ opus elegans, eruditum, pium ; sed Latine scriptum.

Cassianus.

Sermones.

Gervasius [presbyter Cicestrensis].

i. Super Malachiam de ordinis sacredotalis instructione.
ii. Aliquot omeliæ.

Fulgentius.

De Trinitate (B).

Baldwinus [Fordensis abbas].

De sacramento altaris ad Barptolomæum Exoniensem episcopum.

Fortunatus.

De vita Hilarii Pictavensis.

There are twenty books in existence which certainly came from this house, and some few others which probably did. They are disposed as follows :—

Two in Lambeth Palace Library, both of the thirteenth century.

Two in Hereford Cathedral Library, one of the twelfth and one of the thirteenth century.

One in Trinity College, Dublin, of the twelfth century.

One in Mr. Pierpont Morgan's library.

Seven in the British Museum : one of the tenth, one of the eleventh, one of the twelfth, one of the thirteenth, and one of the fifteenth century; the other two are composite volumes, of various years.

Four in Trinity College, Cambridge, all of the twelfth and thirteenth century.

One in Jesus College, Oxford, of the thirteenth century.

Two in Trinity College, Oxford, one of the thirteenth and one of the fourteenth centuries.

The following books now in Lambeth Palace Library were in this house :—[1]

1. *Aug.* et *anselmi* tractatus. XIII. century. 51

[Iste liber est de (erasure ? ecclesia Lanth. juxta) Glouc', possibly, therefore, from Lanthony.]

2. Vita S. Edwardi. XIII. century.

[Westminster and Gloucester. Mr. James says : " Left by Islip, Abbot of Westminster, with Th. Seabroke, Abbot of Gloucester. The inscription to this effect is, I think, by Robert Hare," whose name, with dates from 1564 to 1576, is in several books in Lambeth Palace."]

In the Hereford Cathedral Library are :—

3. O. i. 2. XIII. century.

This volume contains works of *Gregorius Nazianzenus, Ambrosius, Bernardus Clarevallensis, Alquinus, Ysidorus Hispalensis, Novatus, Anselmus,Alexander* [Necham ?], *Augustinus*, and a number of tractates and verses.

Fol. 1b. Lib. hom de Pred. albis Glouc. And on the top of the fly-leaf is the inscription : " Liber Thome de Bredone Abbatis Gloucestrie."

4. O. iii. 1. *Prosper, Augustin, Origen* and *Eusebius*, &c. XII. century.

" Liber b. Petri Gloucestrensis," a quo et a deo maledicatur qui cum alienaverit et defraudaverit. Fiat. fiat.

[The contents of these books are fully set out by Schenkl, *ut sup.*, and the contents given and the books fully described by Mr. Langton E. G. Brown, *ut sup.*]

At Trinity College, Dublin, is :—

Epistole *Ivonis Carnotensis* episcopi, *Hildeberti, Tirroni* et

[1] James, " The MSS. in the Library at Lambeth Palace."

Bernardi. ["olim S. Petri de Gloucestria."] Fol., m. XII. century. [A copy of Ivo's Epistles is in Boston's list.]

52 In Mr. Pierpont Morgan's library is :—

6. A Hymn-book and Horæ, with a Kalendar, and, as it seems to me a book of exceptional local interest, I propose to give some account of it. I noticed it in Mr. Quaritch's Catalogue, No. 138, in December, 1893, for sale for £100. Being in London a few weeks ago, I inquired if they could tell me what had become of the book. Mr. Quaritch courteously told me that he had sold it to Mr. William Morris, on whose death he bought it for Mr. P. Morgan. He showed the magnificent catalogue of that gentleman's collection of MSS. by Dr. M. R. James, in which this book is very fully described. It is a small 4to on vellum of 187 leaves, written in large and
53 handsome Gothic characters, fifteen lines to the page, with numerous beautiful illuminated initials and borders, three of the large initials enclosing miniatures; bound in the eighteenth century in English red morocco extra.

The square borders, with knots of floriated ornaments, and the long feathery branches with conventional foliage, are characteristic of English decorative work at the time, and the heavily-painted initials give this MS. a somewhat peculiar aspect. Apart from its artistic features, it is particularly remarkable for its local character, and the beautiful examples of English poetry which it contains. It begins with the Horæ of the Blessed Virgin Mary in Latin, followed by hymns in English and in Latin and then the Calendar. In the latter we find the following entries : 4th Feb., Aldatus, Bp. and Conf. ; 29 Mar., S. Emidleus, Conf. ; 25 June, S. Kyneburgha ; 20th July, S. Arilde[1] ; 3 Aug., Ordination of S. Gregory ; 9 Sept., Translation of Bp. Egwin ; 16 Sept., Dedication of the Church of S. Peter at Gloucester ; 2 Oct., S. Thomas of Hereford ; 21 Nov., S. Elwin ; 30 Dec., S. Egwin. Here and there throughout the Calendar are records of deaths of abbots and others. Walter

[1] This little-known saint is celebrated in the first of the Gloucester books in the Hereford Cathedral Library by a hymn and a collect.

the Abbot, Gilbert [Folliot] Bishop of London, Abbots Serlo, Hamelin, John of Felda, Robert the Bishop [of Hereford], Osric the founder of S. Peter's Church, Abbots Thomas, William, Henry Folliot, and Reginald; and of Thomas of Staunton. These were all in the handwriting of the original scribe.

The English hymns are translations of Psalms; the Latin are the invocations of the Litany, worked into rhymed stanzas of eight lines, and occupying about fifty-four pages. Several prayers in prose succeed.

It is interesting to note that Mr. B. Quaritch in his little book on palæography, p. 69, says: "MS. Liturgies of English origin of any date are unmistakable by reason of the saints' names . . . Aldatus, Kinburga, Egwin and Elwin are only found in books of Gloucester or western origin."[1]

The following note is in this MS.: "This book was found hid under the floor of the gallery of Linsted Lodge, and was given by Lady Teynham to Lord Dacre, 12th Oct., 1715."

The book-plates of Sir T. Barrett-Leonard, Mr. Bennett and Wm. Morris are in it.

The following are in the British Museum :— 54

7. [Royal MS., 2 C xii.] XIII. century.

i. Commentarius in Cantica Canticorum.

ii. *Isidori Hispalensis* Episcopi. Commentarii in Pentateuchum, Josuam, Judices, Ruth et Regum 4 libris.

iii. Liber de natura quorundam Animalium et Lapidum et quid significetur per eam.

Liber quondam Thome de Bred. Abbatis Gloucestrie et alia manu scribitur Liber Monasterii S. Petri Gloucestriæ.

8. [Royal MS., 5 A xi.] XI. century.

i. *S. Augustini* Enchiridion, de Fide Spe et Charitate

[1] In one of the Gloucester books in the British Museum (Lansdown MS., 387, fol. 31b) is an account of the translation of S. Kyneburgha, 10th April, 1390, in the town of Gloucester, Henry Bishop of Winchester, the Abbot of S. Peter's, and the Priors of Lanthony and S. Oswald being present amongst others.

ad Laurentium Primicerium Notariorum Ecclesiæ urbis Romæ.

ii. *Milonis* Cenobitæ Pœma heroicum de Sobrietate: libris 2. Carolo M. Imperatori inscriptum.

Liber olim S. Petri de Gloucestria.

9. [Royal MS., 10 C vi.] XV. century.

i. De dialectica tractatus.

ii. *Nicolai* [*Dreshen*] Tractatus de communicacione idiomatum.

iii. *Roberti Holcote* Lecturæ Sententiarum, lib. 4.

iv. Quæstionum Theologicarum Liber.

Inscribitur: "Liber Monasterii S. Petri Gloucestrie, ex adquisitione domini Wilhelmi Boure, ejusdem monasterii confratris; cujus animam Librum inspicientes Deo specialius recommendent."

10. [Royal MS., 11 D viii.] XIII. century.

Paparum Decreta et Concilia Generalia.

Liber olim Monasterii S. Petri Gloucestriæ.

11. [Royal MS., 13 C v.] X. century.

Bedæ Presb. Historia Ecclesiastica Gentis Anglorum, lib. v.

Liber olim Monasterii S. Petri Gloucestriæ.

12. [Harl MS., 627.]

i. Genealogiæ e Sacris Scripturis extractæ ab Adamo usque ad Jesum Christum.

ii. Prefatio *Petri de Riga* in librum suum quem appellavit Aurora.

iii. Syllabus Librorum quos ecclesiæ Sti. Petri Gloucestr. contulit Ricardus de Stowa; inter alios recensetur præsens volumen.

iv. Liber de veteri et Novo Testamento versificatus: *i.e.* Aurora *Petri de Riga* Rhemensis Ecclesiæ Canonici; quem postea auxit et castigavit Aegidius de Columna, tunc Presbyter, demum Archiepiscopus Bituricencis.

v. Recapitulaciones Veteris Testamenti, foliis posterioribus metrice scripte.

[On folio 1 is the note: "Liber Richardi de Stowa quem inter alios dedit Ecclesie Sancti Petri Gloucestriæ.]

[On folio 8 is the note above set out of the books mentioned below as given by Richard de Stowa to the monastery.]

13. [Reg., 6 D ix.] Osbern.

All his works which are now extant (*see* Hardy, *ut sup.*, ii. 238) are contained in this, the same volume which Leland saw at Gloucester. ["Et hic liber nunc ex tot solus in Bibliotheca Claudiana extat;" also "Multa scripsit, quæ aliquot abhinc annis ornamento maximo fuerunt Claudianæ bibliotheca. Sed cum illustrissimus rex noster Henricus, ejus appelationis octavus palatinam suam bibliothecam Londini adornaret, libri ab Osburno scripti a Claudia in bibliothecam regis translati[1] sunt."]

In the Library of Trinity College, Cambridge, are (*see* Catalogue of Western MSS. in Trinity College, Cambridge, by M. R. James):—

14. i. *Beda.* Super Epistolas Canonicas. XI. and XII. centuries.

[Apparently from Gloucester, of which William Malvern was the last abbot. His name occurs three times.]

15. ii. *Haymo.* Super Evangelia, &c. XIII. century.

On folio 1, at top, in a large hand of thirteenth century is: "Haymo yemalis, Liber Sci. Petri Gloucestrie."

16. iii. *Haymo* super Evangelia, &c.

On folio 1 is: "Haymo estimalis liber Sci. Petri Gloucestrie." [This is in Boston's List.]

17. iv. Epistolæ Pauli secundum *P. Lombardum.* XII. century.

On folio 2b is: "Istum librum dedit huic monasterio S. Petri Gloucestrie magister Galfridus le botens."

In Jesus College, Oxford, is:— 57

18. [No. XLII.] Codex. Sæc. XIII.

Olim Liber Monasterii S. Petri Gloucestrensis, per fratrem J. de ——.

[1] "Convey," the wise it call.

i. *S. Basilii* Regula ad filium [interprete Leonardo Bruno Aretino].

ii. Liber *S. Athanasii* de exhortatione monachorum.

iii. *S. Gregorii Magni* Speculum, sive Flores ex Moralibus super Job collecti, prævia epistola dicatoria compilatoris A. scilicet Levitæ, ad H. presbyterum necnon tabula capitulorum.

iv. Soliloquia *Isidori* "brevis tractatus et necessarius."

v. Brevis tractatus et utilis de quatuor virtutibus cardinalibus per beatum *Augustinum*.

vi. De vera amicitia ex *Cicerone, Augustino,* &c.

vii. *Hugonis de S. Victore* liber de informatione juniorum vel de institucione noviciorum.

viii. Inquomodo cum proximis pacem et concordiam habere poterimus et prelato obedire debemur, et quid inde adquiremus, Deo mundiciam cordis parare, et qualiter immundis cogitacionibus repugnare.

ix. Excerpta ex Bernardi homilia.

x. *S. Augustini* sermones de obedientia et humilitate et de pugna animæ.

xi. *S. Bernardi* meditationes.

58 xii. *S. Anselmi* meditatio.

xiii. *S. Augustini* liber de gaudio electorum et supplicio damnatorum.

xiv. *S. Benedicti* Regula, cum prologo.

xv. Tractatus super regulam Sancti Benedicti de professione monachorum, ascriptus fratri *Thomæ de Aquino,* ordinis prædicatorum.

xvi. *S. Gregorii* papæ I. Dialogorum libri quatuor cum prologo.

xvii. *Petri de S. Bartholomæo* [Blesensis] summa super librum Job cum prologo ad Henricum II. regem Angliæ.

In initio et finem codicis fragmenta sunt Constitutionum Ecclesiasticorum.

In Trinity College, Oxford, are :—

19. [No. LXIV.] Membranaceus. Sæc. XIII.

Olim Monasterii S. Petri Glocestr. postea coll. Trin. : ex dono Fundatoris.

i. *Rabani Mauri,* Archiepiscopi Moguntiensis, de Universo libri viginti duo, ad Ludovicum regem, prævia epistola et prefatione.

ii. *Henrici Huntingdoniensis* [sive Anselmi] sive cujuscumque sit liber qui dicitur Imago Mundi, prævia epistola Henrici ad Henricum II. Anglie regem, cum rescripto.

iii. *Isidori Hispalensis* Etymologiarum libri quinque priores, prævis auctoris *Braulionisque* epistolis amœbæis et tabula.

In margine folio 2, notitia est, hodie pene deleta : " Liber monasterii Sancti Petri Glouc. ex adquisitione fratris . . . 59
Hortone comonachi ejusdem."

20. [No. LXVI.] Codex. Sæc. XIV. ineuntis.

Olim liber Sancti Petri Gloucestrie : Nich. Bruton ; postea coll. Trin. ; ex dono Fundatoris.

Stephani Langton, Archiepiscopi Cantuariensis, commentarii, sive Tropologia, super prophetas duodecim minores, cum prologo.

In the British Museum are the following, which were probably here :—

1. [Lansdown MS., 387.] XV. century.

Lectionarium vel Legendarium in quo vitæ et miracula Sancte Kyneburgæ Virginis in Villa Gloucestrie, et sancti Kynani vel Kenani episcopi et confessoris in Hybernia A.D. 406 precipue tractantur.

On folio 31b is the account of the translation of S. Kyneburga referred to in par. 53 above.

On folio 1 is the inscription : " James West. I bought this book of Morgan Graves Esq., son of that excellent antiquary, Richard Graves, of Mickleton, in Gloucestershire. February the 18th, 1731."

2. [MS. Cott. Calig., A iii.] Vell., 4to. XIV. century.

Chronicon *Nicolai Gloucestriæ*, a divisione terræ inter filios Noe ad an. 838.

60 Sir T. D. Hardy [*A Desc. Cat.*, i. 512] says: "Nothing seems to be known of this author." Tanner thus dismisses him: "Quis fuerit, aut quando vixerit, haud constat." Neither Bale nor Pits mentions him.

3. *Serlo* [Abbot of Glouc. 1072—1104].

Several MSS. of his works, of the twelfth century, are in the British Museum and Bodleian, some of which were most probably here.

4. MS. Cott. Vespas, A xiv. Vell., 8vo. XIII. century.

Vita S. Dubricii Archiepiscopi urbis Legionum, auctore Benedicto monacho Claudiocestrensi.

Sir T. D. Hardy, *ut sup.*, i. 42, says: "The time and personal history of Benedict are altogether unknown; but as the MS. seems to be of the twelfth century, and he uses the work of Geoffrey of Monmouth, he may probably be assigned to the latter half of that century." Cave states that he flourished in 1130.

5. *Gileberti* Abbatis Gloucestriensis Epistolæ quædam.

Two MS. of these are in the British Museum—one at Hereford, and one in the Bodleian. One or other of these was probably here.

61 6. *Robert of Gloucester.*[1]

Life of St. Alban in verse.

Life of St. Patrick in verse.

Life of St. Brigid.

All in MS. Ashmole 43. Vell., 4to, *c.* 1300.

Life of St. Alphege.

MS. Cott. Julius, D ix.

There are also MSS. of the Life of St. Patrick, St. Brigid, and St. Alphege in the Bodleian.

These lives are in the Gloucestershire dialect.

7. *Harsfielde, Thomas;* monachus Glocestrensis.[2]

[1] See Hardy. [2] See Tanner.

[MS. Cott. Domit., A iv. 2 and 3.]

Gesta diversorum regum.

De virtute nummi et audacia mortis.

8. *Malvern, Wm.* Abbot of St. Peter's, Glos.

[MS. Cotton Cleopatra, E 5.]

Historia sui cœnobii.

9. *Necham, Alex.* [MS. Cott. Tib., A 12.]

De vanitate humanæ fragilitatis, lib. xii.

[This appears to be the same book as the Super Ecclesiasten mentioned by Boston.]

A MS. is also in Corpus Christi College, Oxford, No. 45.

The following in the Bodleian were probably in this house :—

[MS. Bodl., H ii.]

Gregorius de Wintonia seu Cairgwent Monachus in cœnobio 62
S. Petri Gloucestriæ, *c.* 1290.

Annales sui cœnobii ab A.D. 681–1290.

Vita S. Hugonis episcopi Lincoln.

Pauntley, Johannes scripsit Latine verbis Anglicanis quamplurimis interspersis, sermonem in exequiis Walteri Froucester abbatis Gloverniæ,[1] 3 Jul. mccccxii.

[MS. Bodl., Laud, D 42]

In eodem codice habentur partim Anglice partim Latine sermones circiter xxxv. qui forsan eidem Johanni attribuendi sunt.

Robert of Gloucester. MS. Bodl., Digby, 205.

Cronicon Angliæ a Bruto ad . . . in Eng. verse.

The following book, no longer extant and not mentioned in any of the above lists, was possibly in the library :—

Horn, Andreas [urbis Gloucestrensis alumnus].

Claudiocestriæ chronicon [quod jampridem periit. Wharton, App., p. 21].

[1] The use of this name may show that the author belonged to the Franciscan order.

The Cartularies and Registers, of which five and a transcript of a sixth are in the possession of the Dean and Chapter, are fully described by Canon Bazeley in vol. vi. of the Society's *Transactions*, pp. 334–336. They are :—

1. History of the Abbey of St. Peter, Gloucester. Dated *c.* 1410.

This MS. gives the history of the abbey from the time of Osric, 681, to the abbacy of Walter Froucester, 1381–1412. It was purchased some few years since by the Dean and Chapter, from a bookseller at Berlin for, I believe, £189.

2. Register of Gifts to St. Peter's Abbey, compiled by Abbot Froucester.

3. Registers of the ten great officers of the abbey, comprising nearly one thousand charters relating to it.

4. Registers of Abbot Braunche [1500–1510] and Abbot Newton [1510–1511].

In the covers of this MS. were found three leaves apparently written about 985, which describe several miracles performed at the tomb of St. Swidhun, Bishop of Winchester, 852–862, and three others, apparently of an earlier hagiology, which are disjointed fragments of a Life of St. Mary of Egypt.

Facsimiles of these fragments, with notes and an essay on the Life and Times of St. Swidhun, were published by the Rev. John Earle in 1861.

5. Registers of Abbot Parker [1514–1538], in two vols.

63 NOTES OF GIFTS OF BOOKS.

In a blank leaf of a MS. preserved in the Harl. collection, No. 627, fol. 8, is the list of a small collection of books given to the monastery in the fourteenth century by Richard de Stowe.

"Hii sunt libri quos Ricardus de Stowa dedit Ecclesiæ Sancti Petri Glouc."

Liber Geneseos versificatus, in uno volumine.

Psalterium, in uno volumine.

Psalterium glosatum usque "Domine ne in favore." Et quædam Scripturæ in uno volumine.

Liber de Sacramentis in uno volumine

Tractatus magni *Petri Manduc.* de Penitentia, de Sacramento Baptismi de Sacramento Corporis et Sanguinis Domini. Item versus Genes. In uno volumine.

Boetius de Consolatione, et Yponosticon *Laurentii Dunelmensis* monachi de Veteri et Novo Testamento, in uno volumine.

John de Gamages (Abbot 1284–1306) gave a volume of the Legends of the Saints, a volume of transcripts of the Charters of the Abbey,[1] and another volume entitled "Constitutions of King Edward," together with other books (not known).

Thomas de Horton [Abbot 1351–1377] gave many books, as did Abbot Froucester, but we do not know what they were, except No. 19, which seems to have belonged to him.

Reginald Butler [Abbot 1437–1450, in which year he was made Bishop of Hereford, and afterwards translated to Lichfield] gave his books (not known) to the abbey.

The following letters are interesting. They are taken 64
from the Report of the Historical MSS. Commissioners on the Salisbury MSS., vol. vii., 289.

Sir Henry Winston to Lord Burghley.

"Having a cause of some weight at our assizes at Glos this summer by means of a forged lease supposed to be made by the late Abbot of St. Peter's of Glos. and understanding your lordship hath a book of the same abbot's wherein most of the good leases he made registered, my desire is that you would eir lend me the sd book, or let the bearer hrof, one Mr. Arden, search whether the forged lease now in question 65
be registered. Also there is one Mr. Jeffe, a merchant, that dwelleth in London, that hath a court book and a survey of

[1] Mr. Hart has identified this volume with that edited by him, "Historia et Cartularium Monasterii S. Peter Gloucestriae," *see* vol. iii., introduction.

divers of the same abbot's manors, whof some are now in H.M.'s hands; send your warrant for the same book, because it appertaineth to H.M., and I will undertake to see it very safely delivered where you will appoint. Moreover I am to entreat your letter to my Lord Keeper to lend me the seal his lordship hath of the same abbot down into the country, and he shall have it safely again."

[From Standish, the 5th of July, 1597.]

Also Sir Henry Winston to Sir Robert Cecil.

Asking him for the above purpose to write to Lord Cobham to lend such court books and records of the abbot's as his lordship hath.

[From Standish, 5th July, 1597.]

ST. OSWALD'S.

CONVENT OF REGULAR CANONS [AUSTIN].

In the British Museum is a book from this house.

[Sloane MS., 1619]. Vellum. Early XIII. century.

i. Historia Alexandri Magni [*Julius Valerius*].
ii. Historia *Apollonii Syrii.*
iii. *Dares* [*Phrygius*] de Bello Trojano.

At the end (fol. 38b) are twelve hexameters, in a later hand, headed: "Medicina ad plagas sanandas," and above them is the following entry: "iii° idus Maii vigilia scilicet ascensionis domini anno gratie mcclxxi. audita sunt prima tonitrua In domo sancti oswaldi post prandium In quo die tanta fuit habundantia florum in p . . . quod mirabantur omnes qui in processione rogacionum."

66 FRANCISCAN CONVENT.

In Hereford Cathedral Library is :—

O. v. 5. *Gregorius Magnus* moralia super Job. It is inscribed in the verso of the third fly-leaf: "Libri Moralium

beati gregorii Pape, de communitate fratrum minorum Glovernie."

The book is fully described by Mr. Langton E. G. Brown, *ut sup.*

The following extract from the will of Richard Manchastre would seem to show that there were some private citizens who had books, but the case is unusual. He was a burgess of Gloucester, and his will was proved October 23rd, 1454. [Hist. MSS. Comm. Reports, xii., 9, p. 415.]

. . . "item lego Fratribus minoribus Glouc. ad eorum communem usum i librum quondam Johannis Trewepenny. Item Willelmo Ekynton i librum qui incipit *Haec Algarismus* Item do et lego librum meum vocatum 'medulla Grammaticæ' ad remanendum in quadam cista infra dictam ecclesiam Beatæ Mariæ in Austro sub custodia Capellani et 67
Procuratorum Cantariæ Sanctæ Mariæ ibidem, et alium librum de miraculis Sancti Jeronimi cathenis ferreis ligatum stallo ubi solebam sedere in eadem ecclesia ad consimiliter remanendum ibidem sub custodia Procuratorum illius ecclesiæ, ad virtutum incrementa libros illos perlegentibus et majus remedium animæ meæ imperpetuum."

HAYLES ABBEY [CISTERCIAN].

Mr. J. W. Clark (*Care of Books*, p. 85) says: "At the beginning of the twelfth century, when that Order [the Cistercian] was founded, the need of additional room was fully realised; and, consequently, in their houses we meet with a special room set apart for books. But the conservative spirit which governed monastic usage, and discouraged any deviation from the lines of the primitive plan, made them keep the press in the wall close to the door of the church; and, in addition to this, they cut off a piece from the west end of the sacristy, which usually intervened between the south transept and the chapter-house, and fitted it up for books. . . . A room in [this]

position, and destined no doubt to [this] use, is to be seen at Beaulieu, Hayles," and elsewhere.

In the library of the Dean and Chapter of Wells (Hist. MSS.
68 Comm. Rep., D. & C. of Wells (1907), vol. i., vii.) are two large books, dated 1514 and 1517, with illuminated first pages and initials, the work of Peter Einauge (Petrus Magius Unoculus), presented to Hayles Abbey by Sir Christopher Urswyke, high almoner to King Henry VII., in memory of Sir John Huddleston, whose executor he was—the first a Psalter, the other a Latin version of the Homilies of St. Chrysostom on St. Matthew's Gospel.

1. [Royal MS. 5 A xii.] Vell. XV. or XVI. century.

i. Liber de 4 Virtutibus Cardinalibus, in quo continetur Breviloquium antiquorum Principum et Philosophorum.

ii. Breviloquium de Sapientia Sanctorum.

iii. *S. Bernardi* Tractatus super Psalmum *Magnificat.*

iv. *S. Chrysostomi* Opuscula 2 super Psalmum *Miserere mei Deus.*

v. —— Opusculum; quod nemo leditur nisi a seipso.

vi. —— Libri 2, de reparatione Lapsi; ad Theodorum Monachum. *Quis dabit Capiti meo aquam?*

vii. —— Epistola ad Theodorum Monachum. *Si Fletus posset,* &c.

vii. —— Libri 2, de Compunctione Cordis.

ix. —— Sermo, quomodo primus Homo prælatus fuit omni Creaturæ.

x —— Sermo de Lapsu primi Hominis.

xi. —— Sermones 2 contra eos qui prævaricationem Adæ imputant Deo.

xii. —— Sermo de Cœna Domini.

xiii. —— Sermo de Passione Domini.

xiv. —— Sermo de Parascheve.

xv. —— Sermo de Ninevitarum jejunio.

xvi. —— Sermo de Militia Spirituali.

xvii. —— Sermo de Militia Christiana.

xviii. —— Sermo de Muliere mala et bona.

xix. *S. Augustini* Liber de Agone Christiano.

xx. *S. Hieronymi* Tractatus de Membris Domini.

xxi. *B. Anselmi* Archiepiscopi Cant. Libellus de 14 partibus Beatitudinum.

xxii. *Hugonis de S. Victore* Liber de Virtute Orandi.

xxiii. *Ailredi Abbatis Rievallensis* Tractatus super Luc. ii. 42, &c.

xxiv. *B. Anselmi* Homilia in Luc. x. 38, &c.

xxv. *S. Augustini* Libellus de Assumptione beatæ Mariæ.

xxvi. Argumenta quædam de Assumptione beatæ Mariæ.

xxvii. *S. Bernardi* Sermones 2 de quadragesimali jejunio.

xxviii. —— Sermones 15, in Psalmum xc.

xxix. *S. Augustini* Liber de Conflictu Vitiorum et Virtutum.

xxx. —— Liber de decem Chordis.

xxxi. *S. Bernardi* Meditationum Liber.

xxxii *Prosperi Aquitani* Liber Excerptionum ex libris S. Augustini.

xxxiii. Tractatus de quinque Septennis.

xxxiv. *Roberti Grostete Lincolniensis Episcopi* Epistola ad Dominum Papam.

In fine hujus Codicis sic scribitur:—Orate pro anima Magistri Wilhelmi Neel, olim Vicarii de Blokley, Possessoris hujus Libri, et pro Anima Hugonis Noryse sive Spycer de Cycettur, executoris ejusdem; qui hunc Librum dedit huic Monasterio de Hayles, 26 Die Mensis Aprilis Anno Domini 1533.

2. [Royal MS. 8 D xvii.] XV. century.

i. *Terentii* Andreæ, Folia 4.

ii. *Sixti 4. Papæ,* de Christi Sanguine.

Liber quondam B. Marie de Hayles.

3. [Royal MS. 8 C xii.] XV. century.

i. *Jacobi de Voragine,* Sermones 98 quadragesimales.

ii. B. Mariæ Miracula.

Liber quondam Johannis Bristow Monachi de Hales.

4. [Royal MS. 8 A v.] XIV. century.

Homiliæ in totum Annum.

[Apparently this belonged to the Abbey of Hayles. On the first original fly-leaf is written, in a fourteenth-century hand, "Hayles"; and on the opposite page, "Johannes Hensu[n ?] s— abbas de Hayles frontisspicium summi altaris fieri fecit et sepultus est super gradum ejusdem."]

5. [Royal MS. 12 E xiv.] XIV. and XV. centuries.

i. Formulæ Procuratores et appellationes faciendi in Monasterio de Hales.

ii. De Officio Judicis circa Inquisitiones et formam procedendi.

iii. Litteræ et alia Instrumenta, præcipue ad Monasterium de Hales spectantia.

iv. Articuli inquirendi a Reformatore Ordinis Cisterciensis.

v. Quæstiones de Statu Monachorum et Canonicorum Regularium.

vi. Bullæ Papales.

vii. Statuta Monasterii de Hales. Facta an. Dom. 1261, 1394, 1398 et 1442.

69 6. [Add. MS. 5667.] XIV. [but query XIII.] century.

Tractatus de vitiis virtutibusque.

Folio 146, a fly-leaf, at the end has the words: "Thomas Harwod monachus ac Custos ecclesie jurisdictionis de Hayles tempore Anthonii Abbatis,"[1] in a fifteenth century hand.

It belonged to William Yates in 1750–53. His name is written on folio 2 in pencil: "E Libris Gulielmi Yates 1753," and on folio 3: "W. Yates 1750." Folio 67, at the foot of the page in a sixteenth-century hand, is the note: "An auncient manuscript and of great worth, use it accordingly whosoever thou art that findest it."

7. [MS. Cleopat., D iii. 1.] 4to, vell. XIV. century.

Chronicon Monasterii de Hales; continens gesta Brittanorum et Saxonum, a Bruto ad annum 1314.

8. [MS. Harl 3725 n 1.] 8vo, vell. XIV. century.

Chronica de Hayles et Aberconwey.

[1] Not mentioned in the list of abbots in Tanner's *Notitia Monastica*.

The Chronicle is followed by an English poem of about seven hundred verses, written by the same hand.

The works of John Griffin, according to Tanner, "Professione monachus Cisterciensis in cœnobio de Hayles," were possibly in this house, viz. :—

Conciones æstivales.

Conciones hyemales.

Mr. Baddeley in his book, *A Cotswold Shrine*, p. 54, notes :—

"A letter of acknowledgment (dated 4 Nov. 1319) from Adam de Orleton, Bishop of Hereford (Cf. Reg. Orleton, folio xxxiii. a) for certain books received by him and borrowed from Laurence Bruton, of Chipping Norton, informs us of vols. which may well have been used at Hailes. They are the 'Summa Theologiæ' of Thomas Aquinas, in 4 vols.; the same Thomas's comment on the 4th book of the 'Sentences'; Anselm's book of 'Similitudes'; a book of Scolastic History; Aristotle's 'Rhetoric'; Tully's 'Rhetoric'; and a book of Geometry with a Commentary. All of these the Bishop promises to return to the said Laurence in England or, in default, their full value, as shall please Brother John (Dene) Abbot of Hailes (maternal uncle of the said Laurence) as well as the said L. The letter is dated from the Priory of S. Rufus near Avignon (Cf. Reg. Adam de Orleton, Cantelupe Soc. Pub., p. 119)."

Even if these books were not at Hailes, they seem to have belonged to someone in the county.

LANTHONY PRIORY [AUSTIN]. 70

The library of this house contained an unusually large number of books for so small a community. There were no less than five hundred at the beginning of the fourteenth century, when the Catalogue was compiled. This Catalogue is in the British Museum, and is part of the Harleian Manuscript 460. That it has been left to a French scholar, Mons.

H. Omont, to be the first transcriber of it in a German periodical (*Centralblatt für Bibliothekswesen*, May, 1892) should not inflate us with bibliographical pride. I desire to admit my obligations to this gentleman, whose devoted services to early bibliography are well known to and appreciated by all who care for the subject. His transcription has saved me much labour and expense.

The Catalogue itself is a document in folio, of eleven leaves of parchment, measuring 300 by 202 mm. The text of the Catalogue occupies folios 3—11vo. The additions to the Catalogue are in two different handwritings; the more recent, called "later addition," is apparently of the date of the
71 revision of 1380. The compiler of the Catalogue has always left three lines between each shelf for future additions to the library.

The books were arranged in regular method in five cases, each of which contained several shelves, and the books are noted in their order, commencing with the bottom shelf.

The first case was reserved for Bibles and glosses upon the books of the Bible. Glosses on the Psalms filled of themselves the fourth and fifth shelves. The second and third cases contained the works of the Fathers, and different books of theology. In the fourth case were arranged on the first three shelves books of law; the fourth, fifth and sixth shelves contained works of the authors of classical antiquity, grammarians, philosophers, historians, &c. Books of medicine were on the fifth and last shelf of the third case, but in the Catalogue their description is postponed to that of the books in the fourth case. The fifth case, which contained only a single shelf, was reserved for future additions to the library. In 1380 there was a general survey of the library, and the results were recorded in the Catalogue. A note is made showing the books absent at the time of the survey, or acquired by the Priory of Lanthony subsequently to the compilation of the present Catalogue.

Of the classics we find several works of Cicero, Sallust, Plautus, Terence, Persius, Horace, Solinus, Eutropius, Lucan,

Homer, Plato, Dares Phrygius, Aristotle, and Euclid. In law is a volume of Bracton.

Primi armarii primus gradus.[1] 72

1–3. Bibliotheca, in tribus voluminibus magnis.

4. Bibliotheca Willelmi de Colne, in uno volumine mediocri.[2]

5. Bibliotheca, in uno volumine magno.[3]

6. Bibliotheca Alexandri Corbeth, in uno volumine magno.

7. Bibliotheca versificata, liber mediocris.[4]

8. Bibliotheca Johannis de Wygornia, in uno volumine mediocri.

9. Radulphus super Leviticum, magnum volumen.

10. Haymo super Ysayam, magnum volumen.[5]

Primi armarii secundus gradus.

11. Zacharias de concordia IIII^{or} Euvangelistarum, in uno volumine magno.

12. Quatuor Euvangelia glosata, in uno volumine magno.

13. Origines super vetus Testamentum, magnum volumen. 73

14. Ezechiel et Daniel, in uno volumine mediocri, glosati.

15. Job et Daniel, in uno volumine magno, glosati.

[1] On the second leaf, which is three-parts torn, mention is made of the revision in 1380: "Examinatio et visus librorum Lanthoniensium, juxta Gloucestr., in ebdomada Pasche anno Domini millesimo CCC^{mo} LXXX^{mo}."

"Et memorandum quod examinatio secundum hoc registrum fuit unde de libris deficientibus secundum dictum registrum his fieret annotatio,—videlicet de primo armario: in primis defficiunt in primo armario libri . . . . ., videlicet: Biblia Willelmi de Colne, magnum volumen et bonum."

[2] In margin, "defficit."

[3] Concordantia Biblia; a somewhat later addition.

[4] Bibliotheca Gilberti de Haunne, a somewhat later addition, and at the side, "defficit."

[5] Biblia de dono Magistri Willelmi Domine, liber mediocris.

Unus liber incipiens cum sermonibus: Dominus ac salvator noster, et Bibliotheca, in gallicum, magnum volumen. A later addition.

16. Job, in uno volumine, glosatus.

17. Paralipomenon et Job, in uno volumine magno, glosati.

18. Matheus et Marcus, in uno volumine magno, glosati.

19. Lucas et Johannes, in uno volumine magno, glosati.

20. Judicum, Hester, Tobias, Judith, in uno mediocri libro, glosati.

21. Jeremias et Ysaias, in uno volumine magno, glosati.

22. Deuteronomium et Josue, in uno volumine mediocri, glosati.

23. Duodecim Prophetarum, in uno volumine mediocri, glosati.[1]

Tertius gradus primi armarii.

24. Liber Numeri, mediocre volumen, glosatus.

25. Leviticus, volumen mediocre, glosatus.

26–27. Exodi libri duo mediocres glosati.

28. Regum volumen mediocre glosatum.

29–30. Genesis libri duo mediocres, glosati.

31. Parabole Salomonis, Ecclesiastici, in uno volumine mediocri, glosati.

32. Marcus, in uno volumine mediocri, glosatus.

33. Lucas, glosatus, in uno volumine mediocri.

34. Lucas, in uno volumine mediocri, glosatus.

35. Lucas, in uno volumine mediocri, glosatus.

36. Johannes, glosatus, in uno volumine mediocri.

37. Johannes, glosatus, in uno volumine mediocri.

38. Hester, Apocalipsis, Judith, Ruth, in uno libello, glosati.

39. Haymo super epistolas Pauli, in uno volumine magno.

40. Epistole Pauli de glosatura Petri Lumbardi, in uno volumine magno.

74 41–44. Mathei IIII^{or} libri mediocres glosati.

45–47. Libri moralium Gregorii, in tribus voluminibus magnis.

[1] Job: item de duodecim articulis fidei et decem mandata Dei, &c. A later addition.

Quartus gradus primi armarii.

48. Psalterium Willelmi de Werdon, glosatum, in uno volumine mediocri.

49. Psalterium Clementis prioris, glosatum, in uno volumine magno.

50. Psalterium Ancelmi, glosatum, in uno volumine mediocri.

51–52. Duo Psalteria Petri Lumbardi, glosata, in duobus voluminibus magnis.

53. Psalterium Cantoris Parisiensis, in uno volumine magno, glosatum.

54. Psalterium Gilberti Porrectani, in uno volumine magno, glosatum.

55. Psalterium Alexandri Nequam, in uno volumine mediocri.

56. Psalterium Ivonis, in uno volumine magno, glosatum.

57. Psalterium Jeronimi secundum ebraïcam veritatem, in uno libello modici precii.

58–60. Cassiodorus super Psalterium, in tribus voluminibus magnis.[1]

Quintus gradus primi armarii.

61. Psalterium Ivonis, parvus quaternus.

62. Glose super Psalterium dupplices, quaternus simplex.

63. Glose super Psalterium et divisiones Psalmorum, in uno quaterno simplici.

64. Glose super Psalterium imperfecte, quaternus.

65. Glose super epistolas Pauli, que sic incipiunt : *Causa scribendi*, quaternus simplex.

66. Matheus imperfectus, quaternus simplex, et Johannes glosatus in eodem.

67. Glose imperfecte super epistolas Pauli, que sic incipiunt ; *Videtur quedam superflua*, quaternus.

[1] Legenda sanctorum de dono Willelmi de Pendebury, prioris Lantoniensis.

Taxatio ecclesiarum Wygorniensis. A somewhat later addition.

68. Glose super Matheum III., in uno quaterno simplici, que sic incipiunt : *Dominus ac redemptor.*

75 69. Glose super Psalterium, in uno quaterno simplici modici valoris.

70. Glose super epistolas Pauli, que sic incipiunt : *Principia volum.*, quaternus magnus.

71. Lucas imperfectus, quaternus modici precii.

72. Psalterium Thome Cornubiensis, quaternus magnus cum rubeo coreo.

73. Quaternus qui sic incipit : *Abiciamus opera tenebrarum*, cum rubeo coreo.

74. Quaternus qui sic incipit : *Prefacio Jeronimi*, in II. Apocalips.

75. Quaternus magnus et utilis de VII^{tem} viciis capitalibus et de peccato lingue.

76. Quaternus qui sic intitulatur : *Libellus sermonum.*

77. Distinctiones super Decreta, quaternus modici precii.

78. Quaternus magnus qui incipit : *Gregorius.*

79. Liber Pontificalis, quaternus magnus.

80. De articulis fidei, quaternus.

81. Parabole Salomonis, Paterius de veteri Testamento, et tractatus spere, in uno quaterno.

82. Quaternus qui sic incipit : *Quoniam ille liber.*

83. Isydorus de differenciis, et tractatus de Antixpisto, quaternus modici precii.

84. Cantica canticorum, Ecclesiastes, Sapiencie, in uno nigro quaterno.

85. Job glosatus, quaternus.

86. Liber XL. omeliarum, de ecclesiasticis officiis, quaternus.

87. Templum Domini et salutationes beate Marie, in quaterno nigro.

88. Sermones W., Herefordiensis episcopi, cum quibusdam aliis, albus quaternus.

89. Lamentationes Jeremie glosate, quaternus.

90. Jeronimus de catalogo virorum illustrium, quaternus niger.

91. Liber de interpretationibus nominum ebraïcorum, quaternus.

92. Summa Prepositivi super Sentencias Petri Lumbardi.

93. Summa theologiæ, quaternus rubeus.

94. De matrimonio vel conjugio.

95. De re militari, quaternus simplex.

96. Libellus Humfridi, quaternus rubeus.

97. Expositiones super quinque libros Moysi, quaternus simplex. 76

98. Sermones in Dominicis per annum, quaternus albus.

99. Item sermones in festum sanctorum, quaternus simplex.[1]

100. Glose super epistolas Pauli imperfecte.

101. Item libellus, qui sic incipit: *Liber generationis Jhesu Xhisti.*[2]

Primus gradus secundi armarii.

102–105. Libri Clementis prioris, IIII^{or} volumina magna. De concordia IIII^{or} Euvangelistarum. Libellus qui intitulatur: *Unum ex quatuor.* Alius libellus qui intitulatur: *Unum ex quatuor.* Summa Clementis de dyalectica et theologia parvus libellus.

106. Dialectica Clementis, parvus libellus.

107. Gramatica Clementis, parvus libellus.

108. Clemens super Actus Apostolorum, liber mediocris.

109. Clemens super Epistolas canonicas, liber mediocris.

110. Clemens super Apocalipsim, quaternus mediocris.

111. Hillarius de Trinitate, magnum volumen.[3]

[1] Et alius quaternus de eodem. A somewhat later addition.

[2] Liber sermonum, qui incipit: *Ante diem festum.* A somewhat later addition.

Tabula super libros moralium Gregorii, quaternus. A somewhat later addition.

[3] Prima pars Summe fratris Thome Alquini. A later addition.

Secundus gradus secundi armarii.

112. Jeronimus super Ysaiam, magnum volumen.
113. Jeronimus super Ezechielem, magnum volumen.
114. Jeronimus super Danielem, magnum volumen.
115. Jeronimus in vitas Patrum, magnum volumen.
116. Epistole Jeronimi, in uno volumine magno.
117. Jeronimus super Matheum, magnum volumen.
118. Liber XL. omeliarum Gregorii, mediocre volumen.
119. Dialogus Gregorii, mediocre volumen.
120. Gregorius super Ezechielem, mediocre volumen.
121. Speculum Gregorii, mediocre volumen.
122. Ambrosius super Lucam, mediocre volumen.
123. Liber Pontificalis, mediocre volumen.
124–125. Libri Pastorales duo mediocres.[1]

Tercius gradus secundi armarii.

126. Josephus de hystoria gentis Judaice, magnum volumen.
127. Josephus de Judaico bello, magnum volumen.
128. Liber ecclesiastice historie beati Eusebii, magnum volumen.
129. Egesippus, magnum volumen.
77 130. Johannes supprior super Apocalipsim, magnum volumen.
131. Expositio Epistolarum ad Romanos, magnum volumen.
132. Sermones Petri Ravenat.
133. Magnum glosarium, magnum volumen.
134. Johannes Crisostomus super Matheum, mediocre volumen.
135. Johannes Crisostomus de compunctione, mediocre volumen.[2]
136. Beda super Marcum, mediocre volumen.
137. Expositio Roberti prioris, mediocre volumen.

[1] Unus liber deficit; vicarius Chirecestr. A later addition.
[2] In the margin: *Vicarius de Chirct.* A later addition.

138. Beda super Cantica canticorum, mediocre volumen.

139. Beda de tabernaculo Salomonis, mediocre volumen.

140. Bernardus super Cantica canticorum, mediocre volumen.

141. Flores Bernardi, quaturnus.[1]

Quartus gradus secundi armarii.[2]

142. Isidorus ad Florentinam sororem suam, mediocris liber.

143. Isidorus de summo bono, mediocris liber.[3]

144. Glose diverse secundum diversos super Psalterium in uno volunime magno.

145. Allegorie Petri Manducatoris et glose super Psalterium, in uno volumine mediocri.

146. Stephanus, Cantuariensis archiepiscopus, super Ysaiam, imperfect., in uno volumine magno.

147. Boicius de Trinitate, liber mediocris.

148. Liber Ysidori de differenciis, mediocre volumen.

149. Isidorus de ecclesiasticis officiis, liber mediocris.

150. Stephanus Cantuariensis super Euvangelia. Euvangelia de dominicis diebus, et miracula diversa.[4]

151. Isidorus de officiis et de regula sanctimonialium, in uno volumine parvo.

152. Gemma ecclesiastica, mediocre volumen.

153. Cassiodorus in Tripartita historia, magnum volumen.[5]

154. Ancelmus de qualitate morum, mediocre volumen.

155. Epistole Pauli de glosatura Ancelmi, in uno volumine mediocri.

156. Epistole Pauli de glosatura Ancelmi, in uno volumine mediocri.

[1] Liber qui dicitur: oculus sacerdotis. A later addition.

[2] The following title, in the earlier hand, at the head of the books of this section, has been erased: *Ethimologie Isidori*, in uno volumine magno.

[3] In the margin: *Vicarius de Chirct.*

[4] In the margin: in uno. A later addition.

[5] A line has been entirely erased between this line and the next.

78 157. Verbum abreviatum, volumen magnum.

158. Paschasius de corpore Domini, mediocre volumen.[1]

159. Actus Apostolorum, mediocre volumen.

160. Ancelmus cur Deus homo et de conceptu Virginali, in uno volumine mediocre.[2]

161. Jeronimus contra Jovinianum, liber mediocris.[3]

Primus gradus tercii armarii.

162–164. Augustinus super Psalteria, in tribus voluminibus magnis.

165. Epistole Augustini, in uno volumine magno.

166. Augustinus de Civitate Dei, magnum volumen.

167. Augustinus super Johannem, magnum volumen.

168. Augustinus de verbis Domini et de verbis apostoli, magnum volumen.

169. Augustinus de Trinitate, volumen mediocre.

170. Augustinus contra Maximum hereticum, mediocre volumen.

171. Augustinus de bono conjugali, mediocre volumen.

172. Augustinus contra Faustum mediocre volumen.

173. Augustinus de concordia IIII.^{or} Euvangelistarum, mediocre volumen.

Secundus gradus tercii armarii.

174. Confessiones Augustini, mediocris voluminis.

175. Regula sancti Augustini, exposita, et Hugo de clericali disciplina, tractatus de diligendo Deo, in uno volumine mediocri.

176. Possidius in vita sancti Augustini. Ivo de sacramentis, liber mediocris.

1 Someone has added later in the list: Et Lanfrancus contra Berengarium, in uno volumine.

2 Above this title is: Vicarius de Chirecestr. A later addition.

3 Liber de duodecim articulis fidei, et decem mandatis Dei, et de septem mortalibus peccatis, et de septem sacramentis ecclesie, et de virtutibus. A somewhat later addition.

177. Augustinus de doctrina Xpistiana, liber mediocris.[1]

178. Augustinus de fide et simbolo, liber mediocris.

179. Augustinus de sermone Domini in monte, liber mediocris.

180. Augustinus de anima et decem cordis, parvus liber.

181. Speculum Augustini, parvus liber.

182. Augustinus de cura pro mortuis agenda, liber mediocris.

183. Exameron Augustini super Genesim, liber mediocris.

184. Exameron Augustini super Genesim, liber mediocris. 79

185. Encheridion. Augustinus de spiritu et litera, liber mediocris.

186. Encheridion. Augustinus de vita sancti Edwardi regis, liber mediocris.

187. Liber retractationum Augustini, liber mediocris.

188. Augustinus de heresibus, et Boicius de Trinitate, quaternus simplex.

189. Augustinus de diligendo Deo, quaternus simplex.

190. Augustinus de duodecim abusionibus, et de spiritu et littera, quaternus simplex.

191–192. Distinctiones Mauricii, duo volumina magna.[2]

193. Distinctiones N. Biardi, mediocre volumen.[3]

Tercius gradus tercii armarii.

194. Notule super Genesim, in uno volumine magno.

195. Glose super Genesim, in uno volumine magno.

196–198. Passionarii, III[a] volumina magna.

199. Epistole Cypriani, magnum volumen.

200. Epistole Canonice, mediocre volumen.

201. Epistole Yvonis, mediocre volumen.

202. Epistole Fulberti episcopi et Laufridi [Lanfranci ?] Cantuariensis, mediocre volumen.

[1] In the margin opposite: Plato, Macrobius, deficit. A later addition.

[2] In the margin: *Unum deficit.* A latter addition.

[3] *Liber Metaphisica. Isidorus ethimolegiarum.* A later addition.

203. Epistole Petri de Bleis, quaternus.

204. Epistole Cassiodori.

205. Epistole Hyldeberti.

206. Liber Numeri, mediocre volumen.

207. Epistole Senece, mediocre volumen.[1]

208. Cantica canticorum, Epitole canonice, Apocalipsim in uno parvo libro.

209. Ierarchia, mediocris liber, coopertus rubeo pelle.

210. Liber Johannis Cassiani, mediocris liber.

211. Cassiodorus de anima.[2]

80 **Quartus gradus tercii armarii.**

212. Liber sermonum, qui sic incipit: *Fili hominum*, magnum volumen.

213. Liber de miraculis sancti Thome, magnum volumen.

214. Regula Basilii de institutio monachorum, mediocre volumen.

215. Sermones Babionis, mediocris liber.

216. Tractatus Innocentii pape de officio misse, mediocre volumen.

217–218. Hugo de sacramentis, duo libri mediocres.

219. Hugo super Ecclesiasten, mediocris liber.

220. Hugo de juditio veri et boni, parvus liber.

221. Didascalion Hugonis, utilis quaternus.[3]

222. Liber Prosperi, mediocris liber.[4]

223–224. Sidonius, duo libri mediocres.

225. Exceptiones Roberti de Bracii, mediocris liber.

226. Liber Petri Alfunsi, mediocris liber.

227. Summa magistri Prepositi, mediocris liber

[1] *Interpretationes Jeronimi de hebraycis nominibus. Item alie interpretationes secundum alphabetum.* Upon an erasure of a line between this work and the next. A later addition.

[2] Deficit. A marginal addition.

[3] One line has been entirely erased between this article and the following.

[4] Nicholaus de Periton: is wanting. A later marginal addition.

228. Censorius de natali die, liber mediocris, in rubeo coreo.[1]

Quarti armarii primus gradus.

229–230. Decreta Graciani, duo volumina magna.

231–233. Decreta, in tribus voluminibus magnis.[2]

234. Decreta W. prioris, in uno volumine, cooperto viridi pelle.

235. Decretales veteres, in uno volumine magno.[3]

236. Decreta in uno volumine.

237. Tres compilationes Decretalium, in uno volumine magno.

238. Decisiones Decretorum in uno volumine parvo.[4]

239. Liber pauperum, in uno volumine magno.

240. Instituciones et exacta, in uno volumine mediocri.

241–241 ter. Tres libri Institutionum, mediocres, ligati.[5]

242. Institutiones imperfecte, ex dono W. prioris, quaternus.[6]

243. Summa que dicitur *Olim* et summa magistri Tancredi, in uno quaterno.

244. Summa que dicitur *Olim* et Decretales, in uno volumine mediocri.[6]

245. Summa que dicitur *Olim* et in eodem quaterno quarta compilacio abreviata.

246. *Juste et præterea*, in uno volumine magno.

247–248. Decretales epistole, duo libelli, quorum unus ligatus et alius non ligatus.[7] 81

1 Wanting. A marginal addition.

2 Opposite, in the margin, with a brace : To be seen if in dormitory. A latter addition.

3 Et sic incipiunt : Devotioni vestre. A later addition.

4 In the margin of the title of this volume and of the two following : Deficit.

5 In the margin : II. deficiunt.

6 In the margin : Deficit.

7 Decretales J. de Mauwe. Suffragia monachorum, quaternus. Summa confessorum, terciam partem, quaternus non ligatus.

Quarti armarii secundus gradus.

249. Liber Sentenciarum Petri Lumbardi, magnum volumen.

250. Panomie Ivonis, magnum volumen.

251. Decretales veteres, in uno volumine mediocri.

252. Decretales veteres, ex dono W. prioris, in uno volumine mediocri.

253. Decretales W. prioris, in uno volumine magno.

254. Decretales veteres, in uno volumine mediocri.

255. Distinctiones super Decreta, parvus libellus.

256. Questiones super Sententias.

257. Glose super Decreta IIII^{or} Sentenciarum.

258. Isagogicum Alexandri, in uno volumine magno.[1]

259. Summa Decretorum que dicitur Johanni.

260–261. Historia Petri Manducatoris, duo libri.

262. Sentencie Petri Lumbardi, abbreviate.

263. Distinctiones super Decreta, quaternus rubeus.[2]

264. De regula juris, et in eodem quarterno, *Dolum et Olim.*

265. Distinctiones super Decreta, cum quibusdam sermonibus, quaternus.

266. De origine juris canonici, niger quaternus.

267. Pannonie Ivonis, libellus ligatus.

268. Notule questionum super Decreta, libellus niger.

269–270. Casus Bernardi, libri duo, quorum unus ligatus et alter quaternus.

271. Litura super Codicem et librum Institutionum, in uno volumine magno.[3]

272. Liber Sentenciarum Petri Lumbardi, in uno volumine magno.[4]

[1] A brace joins this article to the preceding with a note *in uno.* A later addition.

[2] In the margin: *deficit.* A later addition.

[3] In the margin, in a somewhat later hand: *R. de Glo[cestria] habet.*

[4] Innocencius, magnum volumen, cum albo coreo. Speculum judiciale, magnum volumen.

Liber Decretalium, magnum volumen. Duo Hostienses. Sextus liber Decretalium. A later addition.

Quarti armarii tercius gradus.

273. Vita sancti Thome, magnum volumen.[1]

274. Miracula beate Marie virginis.[2]

275. Hugo de sacramentis et passio S. Thome, in uno volumine.

276. Liber Odonis, mediocre volumen.

277. Distinctiones Hugonis de S. Victore et meditationes Bernardi, liber mediocris.

278. De pena et origine Pilati, parvus libellus ligatus.

279. Liber W. Leward de disciplina vivendi et templum Domini, in uno libello.

280. Ars Kalendarum, parvus libellus ligatus, modici precii.

281. Summa magistri Symonis de Apuleya, quaternus ligatus.

282. Liber R. monachi, parvus libellus ligatus. 82

283. Hugo de vanitate mundi, libellus ligatus.

284. De fide et spe, libellus ligatus.

285. Distinctiones quedam, Didascalion Hugonis et sermones quedam, Altercacio ecclesie et synagoge, quaternus niger.

286 Cassiodorus super topicam, libello ligato.

287. Augustinus de differentia spiritus et anime et Decreta versificata, in uno volumine.

288. Tabula super Decreta in uno libello parvo ligato.

289. Summa de viciis capitalibus, libellus ligatus.

290 Sompnium Cipionis et Helpericus de compoto, parvus libellus.[3]

291. Liber Roberti de Stanes, liber niger.

[1] *Vita sancti Edmundi archiepiscopi.* A somewhat later addition.

[2] *Item tractatus Ricardi de Sancto Victore super ;* "Omne capud languidum." *Item tractatus magistri R. super :* quid est tibi mar. *Item de visione Nabuchodonosor, in uno volumine.* A somewhat later addition.

[3] Over a line scratched through, between this article and the following, is added in a later hand: Lucidarius Augustini et miracula beate Marie virginis, in gallica lingua.

292. Sermones Ivonis.[1]

293. Liber Effrem.

294. Bernardus de gratia et libero arbitrio.

295. Gregorius Nazanzeni.

296. Sermones super Epistolas et Euvangelia.

297. Ivo de sacramentis.

298. Liber in tractatu de virtutibus.

299. Summa magistri Johannis Belet.[2]

300. Smaragdus, et liber Leonis pape.

301. De conflictu viciorum atque virtutum libellus.

302–303. Duo libelli qui vocantur: qui bene petit et de virtutibus.

304–306. Summa Raymundi, III.

307. Cato Hyldeberti.

Quarti armarii quartus gradus.

308. Liber de claustro anime, mediocre volumen.

309. Sermones de penitencia et in festis majoribus.

310. Smaragdus super VII[tem] Psalmos penitentiales, mediocre volumen.

311. Plato, Macrobius et Boicius de consolatione, in uno volumine magno.

312. Isagoge Porphirii, in uno volumine mediocri.

313. Retorica prima et secunda, et quartus Topicorum, in uno volumine.

314. Aulularia Plauti et Herungistus in uno volumine.

83 315. Liber sermonum, qui sic incipit: *Desiderium caritatis.*

316. Liber Anticlaudiani.

317. Bernardus super Apocalipsim, et Apocalipsis et Cantica canticorum, in uno volumine.

318. Apocalipsis et Epistole canonice, in uno volumine.

[1] Exameron Ambrosii. A later addition.

[2] Bernardus de dispensatione et precepta. Item Apollog[eticus] Bernardi. A later addition.

319. Jeronimus super Ecclesiasten.
320. Jeronimus super Marcum.
321. Macrobius.
322. Hugo Folioth de ordinacione claustri materialis.
323. Sermones magistri Acardi.
324. Tractatus Gilberti, abbatis de Swynnesheved.
325. Liber de sermone, niger quaternus.[1]
326. Similitudinarium, cum distinctionibus.
327. Liber sermonum, quondam Rogeri prioris.
328. Cassiodorus de institutione divinarium litterarum.
329. Libellus Willelmi Smart.
330. Narratio Daretis de Trojano bello.
331. Liber magistri Odonis in moralem filosophiam.
332. Exposicio sancti Augustini super Apocalipsim, quaternus.
333. Sermones Ivonis et sermones de Euvangelio, in uno volumine.
334. Questiones Orosii de Augustino et quedam distinctiones.
335. Apocalipsis et Beda super Tobiam.
336. Liber Johannis prioris secundi.[2]
337. Megacosmus Bernardi Silvestris.
338. Libellus qui sic incipit: *Quid deceat monachum.* Musica Boecii.[3]
339. Cantica canticorum, imperfectus.
340. Cantica canticorum, alius.
341. Exceptiones epistolarum Roberti de Betonia, Herefordiensis episcopi.
342. Musica Boecii.
343. Cantica prophetarum et Smaragdus.
344. Distinctiones Hunfridi.

[1] In margin: Deficit. A later addition.

[2] At the end: Apollogeticum Bernardi, quaternus ligatus. A later addition.

[3] Over a line scratched out between this article and the following: Aristotiles de naturalibus. A later addition.

345. Cantica canticorum, imperfectus, et Beda super Parabolas Salomonis.[1]

84 346. Liber Prudencii de catecuminis faciendis.

347. Musica Boicii de addicione cordarum.

348. Boicius de consolacione, cum glosis, parvus quaternus.

349. Boicius de consolacione, parvus quaternus.

350. Boicius de consolacione, cum glosis, parvus quaternus.

351. Comentum Boicii in Periarmenias, quaternus.

352–354. Ars metrica Boicii, quaterni III.

355. Prefacio Jeronimi in II. Apocalips., quaternus.

356. Tullius de senectute et de amicicia, in uno quaterno.

357. Tullius de officiis, quaternus.

358. Invectiva M. T. in Catilinam, quaternus.

359. Tullius Tusculanarum, quaternus.

360. Colores retorice, cum glosis, quaternus.

361. Retorica secunda, quaternus.

362. Glose de attributis, quaternus.[2]

363. Salustius, quaturnus.

364–365. Marcianus de nupciis Mercurii et Philologie, quaterni II.

366–367. Duo libelli que vocantur Brut.[3]

368. Lapidarius, quaturnus.

369. Quaturnus de compoto et arte Kalendarum.

370. Liber Alquini, quaturnus.

371. Apocalipsis, imperfectus quaturnus.[4]

[1] Between this article and the following is a line scratched out, but there is still legible: Libellus qui sic incipit: Haec est religionis.

[2] Next to this entry: Alquini ad Karolum imperatorem libellus. And after, the entry following: Libellus de ortu Antixpisti et de prophecia Merlini. Later additions.

[3] Following this: Practica Hugū. et Hermannus. Then over a line scratched out between this entry and the next: Summa de malo, quaternus. ¶ Origines prophetarum, quaternus parvus. Later additions.

[4] Prophecia Sibille, et prophecia Joachim. Vita sancti Brendani, et Solinus de mirabilibus mundi, quaternus.

Turpinus de bello Runciovallo et bello Trojano, et passio Apollonis regis Tiri, libellus. Later additions.

Quarti armarii quintus gradus.

372. Precianus magnus, et Precianus de constructione, in uno volumine.

373. Precianus de constructione.

374–377. Preciani de constructionibus, quaterni IIII^or^.

378–379. Gressimus, II. 85

380. Persius.

381. Alexander, parvus quaternus.

382–383. Glose super Precianum de constructione, quaterni duo.

384. Summa Preciani, quaternus.

385. Glose super Precianum magnum.

386. Petrus Elias.

387. Magnum Doctrinale.

388. Donatus, gallico scripto.

389–390. Accentuarii libelli duo.

391. Dixionarius magistri Johannis de Garlandia.

392. Ovidius.

393. Ars Foce grammatice de nomine et verbo, parvus libellus.

394. Summa magistri Gaufridi Testard. Disputacio Preciani super XII. versus Virgilii, in uno libello.

395. Donatus et epigrammatica Prosperi, in uno libro.[1]

396. Liber de modo inclusorum.

397. Libellus cum regula sancti Augustini exposita et aliis sermonibus dominicis diebus, cum rubeo coreo.

398. Libellus qui sic incipit: *Propositum quidem* negocium.[2]

399. Lucanus, quaternus.

400–401. Ode Oracii, II. quaterni.

402. Questiones libri Porphirii, et sentencia Preciani, in uno quaterno.

403. Terencius, mediocre volumen.

[1] One line scratched out between this entry and the next.

[2] An addition has been made at a somewhat later date to this entry: Liber topicorum Aristotilis.

Quarti armarii sextus gradus.

404. Liber astronomie, quaternus.

405–406. Compotus, duo quaterni.

407. Julius Solinus et Eutropius de rebus Romanis, in uno quaterno.

408. Glose de retorica dupplices, in uno quaterno.

409. Hermannus de astrolabio, quaternus.

410. Glose super Boicium de ypoteticis silogismis, in uno quaterno.

411. Epigramata Prosperi et Homerus, in uno quaterno.

412. Origii [Phrygii] Daretis Yliados, in uno quaterno.

413. Summa magistri Bartholomei, in uno quaterno.

414. Liber Alexandri de matematica, in uno quaterno.

415. Glose super predicamenta Aristotelis, in uno quaterno.[1]

86 416. Calcidius, quaternus.

417. Astronomie, quaternus.

418. Musica Encheriadis, quaternus.

419. Sedulius et Arator, in uno quaterno.

420. Glose de retorica, in uno quaterno.

421. Tullius de amicicia, quaternus.

422. Liber versuum, qui sic incipit : *non plangit*, quaternus

423–425. Tymeus Platonis, cum glosis, III. quaterni.

426. Liber Marcii de nupciis Phisologie et Mercurii, quaternus.

427. Hermannus de astrolabis, quaternus

428. De ratione et sensualitate, in uno quaterno.

429. Architreinius, quaternus.

430. De geometria, quaternus.

431. Invectiva G. Salustii in Ciseronem, quaternus.

432. Liber Euclidis de arte geometria, quaternus.

433. Consuetudinarius Sancti Victoris, quaternus.

[1] Liber de jure terre, qui dicitur Gracton. A later addition. [This book (" Bracton ") was sold at the Phillips' sale, 1896, lot 136. It is of the thirteenth and fourteenth centuries, and contains Lanthony documents.]

434. Consuetudinarius Cluniacensis, quaternus.
435. Consuetudinarius de Mertona, quaternus.
436. Consuetudinarius Kartusie, quaternus.
437. Consuetudinarius antiquus Lanthonie, quaternus.
438. Glose super Predicamenta, in uno quaterno.
439. Megacosmus Bernardi Silvestris, quaternus.
440. Empericus de compoto, quaternus.
441. Regula canonica secundum Romanam ecclesiam, quaternus.
442. Donatus cum exposicione ebraice, de dono W. prioris, quaternus.
443. Quaternus sermonum.
444. Perifision, quaternus.[1]

Libri de phisica continentur in quinto gradu III. armarii.

445. Pantegni, magnus quaternus.
446. Practica magistri Bartholomei et Johannis de Sancto Paulo, in uno.
447. Viaticus.
448. Platearius et Macer de virtute herbarum, in uno.
449. Liber Alexander.
450. Viaticus.
451. Cyrurgia Rogeri, de dono W. prioris.
452. Experimentarius.
453. Antidotarius II. 87
454. Dietarum universalium.
455. Practica R. de Homa. I.
456. Passionarius.
457. Isagoge Johannici in tegni Galeni.
458. Glose super phisicam.
459. Exposicio super Johannicium
460. Constantinus de febribus.

[1] Appended to the preceding: Notule super epistolas Pauli. ¶ Glose logicales. A later addition. After the present entry: Glose magistri Johannis Ocreati de geometria. A somewhat later addition And: Practica Hugonis et Hermannus. ¶ Ars Kalendarum. ¶ Excepciones de Seneca. Beda super Parabola Salomonis. Later additions.

461. Quaternus Constantini de stomaco. Glose super Johannicum.

462. Dietarum particularium, quaternus parvus.

463. In tegni Galieni quaternus.

464. Practica I. magistri de Sancto Paulo, cum quibusdam.

465. Diascorides.[1]

Quinti armarii primus gradus.

466–467. Duo volumina magna omeliarum.

468. Passionarius, magnum volumen.

469. Historia Petri Manducatoris, mediocre volumen.

470. Sermones Petri Manducatoris, mediocre volumen.

471. Liber Decretorum, magnum volumen.

472. Isagogigum Alexandri Nequam, mediocre volumen.

473. Isydorus Ethimologiarum, magna vol.

474. Huguicio, magnum volumen.

475. Papias, magnum volumen.

476. Bruto, magnum volumen.

477. Pinnok et Donatus, in uno volumine magno.

478. Exposicio regule sancti Augustini, parvus libellus.

479–481. Libri ymnorum tres.

482. Ordinale de ecclesiasticis officiis.

483. Consuetudinarius.[2]

484. Liber cruniculorum.

485–486. Libelli duo de servicio ecclesiastico ordinando.[3]

88 Boston of Bury noted the following books here :—

Augustinus.

i. De fide et simbolo, lib. iii. [Catalogue No. 178].

ii. Super Genesim ad litteram, lib. xii. [Catalogue No. 184].

[1] At the end of the preceding entry, *sermonibus* after *quibusdam* has been scratched out. After the present entry is, in a somewhat later hand : Liber graduum et aureus II. ¶ Dietarum cum quibusdam experimentis. After the title which follows has been added, almost at the same time : Bi[b]liotece duo volumina magna.

[2] Palladinus. A somewhat later addition.

[3] Three lines have been scratched out after this last entry.

iii. Epistole ad italicam.
iv. Super epistolas canonicas.

Jeronimus.

Super parabolas.

Ysidorus Hispalensis.

i. De officiis efficiendis [Catalogue No. 151].
ii. Liber differentiarum [Catalogue No. 83].
iii. Super Josue, lib. iii.

Leland noted [Hearne, iii. 159] :—

Clemens [prior tertius inter Lantonenses].
Super Evangelia [? Catalogue No. 102–105].

Hulpericus.

De compoto.

Terentius.

[Vetus codex.] [? Catalogue No. 403.]

Sidonius Apollinaris.

Opera [? Catalogue No. 223–224].

Claudius.

Super Matthæum.

In the Lambeth Palace Library are one hundred and thirty-five MSS. which Dr. M. R. James (*The MSS. in the Library at Lambeth Palace*, 1900) has assigned to Lanthony. He says :—
" The question will inevitably occur to my readers—on what 89
grounds is each individual book identified ? In a large number of cases we have the definite inscription, ' liber Lanthonie,' or the like to guide us. Where this is absent, I have very often been led to the mark by the occurrence of a certain hand-writing on the fly-leaves. It is a hand of the fifteenth century, which has furnished a great many of the books with tables of contents. Sometimes I have found it coupled with a Lanthony inscription, sometimes alone. In either case the *provenance* is certain. Then there is the name of a certain Canon Morgan of Carmarthen, who may possibly be the writer of the tables of contents aforesaid : this, again, may occur either in conjunction

with the other indications, or apart from them. Lastly, there are cases in which the contents of a volume, and its presence side by side with a number of books which are certainly from Lanthony, enable me with fair certainty to identify it with some entry in the Catalogue. Doubtful items there are, of course, in my list: but I think it will be found that the evidence is fairly given in most instances."

Dr. James (*ut sup.*) gives an interesting account of the way in which he considers the books came to Lambeth through the Theyer family of Coopers Hill, near Gloucester, a member of which married the sister of Hart, the last Prior.

The books are:—[1]

90 1. John Andreæ super Sextum, &c. XIV. century.

Given by John Leche.

2. Sext., &c. XIII. century.

The name "Madoc ap Rhys" occurs at the end of *Art.* 2.

3. *Innocentius IV.* super Decretales. XIV. century.

Given by John Leche. Has good Italian ornament.

4. *Alex. Necham* super Cantica, &c. XIV. century. [c]

? Lanthony. Has the fifteenth-century title and 1us 5^{ti} M. Perhaps No. 472 in Catalogue.

[On folio 1: "Alex. Nequam super cantica cum aliis ex dono G. Hoveden."

5. Unum ex quatuor. XII. century. [c]

Catalogue No. 77. Zacharias de concordia iiii^{or} Euuangelistarum in uno volumine magno.

6. *Cassiodorus* in Ps. ci. to cl. XIII. century. [c]

Catalogue No. 58–60. Cassiod. super Psalt. in tribus voll. magnis.

7. Decretals: fifteenth-century title. XIII. century.

At the end: "liber Radulfi tuprest de Westm precio duarum marcarum."

8. *Alexandri* Distincio, &c. XIII. century.

Fifteenth-century title, headed: "In hoc volumine continentur," &c., in the Lanthony hand.

[1] The books marked "c" are in the Catalogue.

9. Digest. XIII. century.

Legauit mag. Johannes de Leech'. ecclesie Lanthonie juxta Gloucestriam.

10. Leges Longobardorum, &c. XIV. century.

Bequeathed by John Leche. Older inscription: "lib. 91
mag . . . emptus ab ynone de e'atest (?) ejus Oxon."

11. Distinctiones *Mauricii*. XIV. century early. [c]

Good border and initial. Mark erased (?) at bottom of folio 1. See Catalogue No. 191, 192.

12. *Augustinus* in Johannem. XII. century. [c]

Catalogue No. 167 (?).

13. *Isidori* Etymologiæ. XII. century. [c]

Fine small hand. A Hebrew scribble on last fly-leaf.

Catalogue No. 473 (?).

14. *Aristotelis* Metaphysica. XIV. century. [c]

Liber R. de Gloucestria Canonici Lanthon.

Catalogue No. 193, note 3.

15. *Gregorii* Moralia. XII. century. [c]

Fine round hand.

Catalogue No. 415–417.

16. *S. Thomas* super quartum. XIV. century.

Liber Lanthon: juxta Gloucestrie per Will. priorem.

17. *Lombardus* in Psalmos per R. decani. XII. century. [c]

Psalt. mag. P. Lumbardi. Liber Lanthonie juxta Glouc.

Catalogue No. 51, 52.

18. *Durandi* Rationale. XIV. century.

[Italian initial.] Given by John Leche.

19. *Burley* super Porphyrium, &c. XIV. century.

Liber monasterii sive prioratus Lant. juxta Glouc. emptus per fr. Ric. Calne . . . a.d. 1413.

20. (*a*) Cantor in Psalmos. XIII. century. [c]

Roberto Leckofordo Canonico Lantoniensi.

Catalogue No. 53.

(*b*) Langton in Isaiam. [c] 92

Catalogue No. 146.

21. Ezechiel et Daniel glosati. XIII. century. [c]
Catalogue No. 14.

22. Hugutio. [Bad hand.] XIII. century. [c]
Catalogue No. 574.

23. Job et Daniel glosati. [Fine initial.] XII. century. [c]
Catalogue No. 15.

24. Historia Scholastica. XIII. century. [c]
Pet. Com. . . . canonici Lanthon.
Catalogue No. 260, 261.

25. Libri Regum glosati. XII. century. [c]
Catalogue No. 28.

26. *Aug.* contra Maximinum. XII. century. [c]
Catalogue No. 170.

27. *Bracton* mut. utrinque. XIV. century.[1]

28. *Aug.* in Genesim. XIII. century. [c]
Catalogue No. 183, 184.

29. (*a*) Ebroicensis Epistola. XI. and XII. centuries. [c]
(*b*) *Gregorii* Homiliæ xl. XII. century.
Iste liber constat ecclesie conventuali Lanthon. prime in Wallia ex mutuo concedit decanus Herford.
Catalogue No. 120.

30. *S. Thomas* in metaphysica, &c.
Given by Richard Calne in 1415.

31. *Cassiani* Collationes. XIII. century. [c]
Catalogue No. 210.

32. Lucas et Johannes glosati. XII. and XIII. centuries. [c]
[Fine initials.] Begins with the Gospel-Canons.
Catalogue No. 19.

33. Decretals. XIII. century. [c]
Liber decretalium ecclesie b. Marie Lanthonie juxta
93 Gloucestr.
Catalogue No. 235.

[1] Mr. James refers to Omont's note: "Liber de jure terre, qui dicitur Gracton. Addition posterieure," and adds, p. 59: "Sold at the Phillips' sale, 1896, lot 136: of cent. XIII., XIV.: contained Lanthony documents."

34. *Cypriani* Epistolæ, &c. XII. century. [c]

Liber Lanthoniensis ecclesie : qui eum alienauerit anathema sit.

Catalogue No. 199.

35. Exodus glosatus. XIII. century.

Catalogue No. 26, 27.

36. Polychronicon. XIV. century.

The name of Hugo de Lacy (founder of Lanthony) is on the last leaf.

37. Libri Judicum, &c., glosati. XIII. century. [c]

Catalogue No. 20. Belongs to the same set as 35.

38. *Johannes* Supprior in Apocalypsim [so title]. XIII. century. [c]

Catalogue No. 130.

39. *P. Cantoris* Verbum abbreviatum. XIII. century. [c]

Catalogue No. 157.

40. *Johannes* super Sextum. XIV. century.

Left by Nicholas Kaerwent.

41. *Joh. Damasceni* Sententiæ. XIV. century.

Left by John Leche.

42. *Mauricii* Distinctiones. XIV. century.

[Initial and border.]

43. *Hubertus* super Regulam S. Augustini. XIV. century. [c]

Catalogue No. 478 (?).

44. Isaias glosatus. XII. century. [c]

Catalogue No. 21 (?).

45. *Seneca.* XIII. century.

46. Ps. *Chrysostomi* opus imperfectum, etc. XV. century.

From Richard Calne "tempore quo fuit scolaris Oxonie."

47. *Ambrosius* super Lucam. XII. century. [c]

Catalogue No. 122.

48. *Beda* super Marcum. XII. century. [c]

[Good initial.]

Cf. Catalogue No. 136.

49. *Beda* super Genesim. XII. century.

50. *Aug.* Enchiridion, &c. XII. century. [c]
Cf. Catalogue No. 186.

51. *Ægidius* de Regimine Principium, etc. XV. century.
From John Leche.

52. *Aug.* et *Anselmi* tractatus. XIII. century [or Glouc.].
Iste liber est de [erasure : ? ecclesia Lanth. juxta] Glouc.

53. *Gregorii* Moralia. XII. and XIII. centuries. [c]
Catalogue No. 45–47.

54. (*a*) Isaias glosatus. XII. century. [c]
Fifteenth-century title.
Catalogue Nos. 33–35, 71.
(*b*) Lucas glosatus. XIII. century.
Fifteenth-century title.

55. Exodus glosatus. XII. century. [c]
Liber mag. phillipi de sancto breauel.
Catalogue No. 26, 27.

56. Epistolæ Pauli sec. *Anselmum.* XII. century. [c]
Catalogue No. 155, 156.

57. i. Canones Pœnitentiales. XII. and XIII. centuries.
ii. Homiliæ. XII. century.
Title as in No. 54 and the names Morganus Canonicus de Kermerd.

58. Psalterium glosatum. XII. century early. [c]
Catalogue No. 48 *sqq.*

59. *Egesippus.* XI. century. [c]
Visiones.
Names : Master dan Thomas hobyll.
Euerard.
Catalogue No. 129.

60. *Petrus Comestor* sermones. XIII. century. [c]
Catalogue No. 145.

61. *Bernardus* super Cantica. XII. century. [c]
Catalogue No. 140. [Odd initials.]

62. *Hugo* de Sacramentis. XIII. century. [c]
Liber lanthoniensis ecclesie.
Catalogue No. 217, 218.

63. (*a*) Biblia. (*b*) Brito. XIV. century. 95

64. *Priscian.* [Fifteenth-century title.] XII. century. [c]

Liber (?) lanthoniensis ecclesie ex dono gaufredi Meneuensis episcopi.

Catalogue No. 372.

65. *Priscian.* XI. and XII. centuries. [c]

Liber Lanthonie juxta Gloucest'.

Catalogue No. 371, &c.

66. Psalterium glosatum. XII. century. [c]

Catalogue No. 48 *sqq.* [Very odd pale initials.]

67. Distinctiones super Psalterium. XIII. century.

Fifteenth-century title. Above in pencil: "Iste liber est de . . . prioris Lanthonie prime."

On the fly-leaf is a note on King Anna.

A Litany has Kyneburga [of Gloucester].

68. *Aug.* in Genesim. XIII. century.

69. Isaias glosatus. XII. century.

Fifteenth-century title. Morganus canon de Kermerd.

70. *Athanasius* de Trinitate. XII. and XIII. centuries. [c]

Fifteenth-century title. Memoriale de Lanthonia.

Catalogue No. 111.

71. Oculus sacerdotum. XIV. century.

[After Catalogue No. 141 is the note "Liber qui dicitur: Oculus sacerdotis. Addition postérieure."] P. Laur. at end.

72. (*a*) Job glosatus. XII. century. [c]

Catalogue No. 66.

(*b*) Job glosatus, fragment. XII. century.

Catalogue No. 67 (?).

(*c*) Matheus imperfectus [et Johannes glosatus in 1 volumine. XII. century.

73. *Gregorii* Pastoralis. XII. century.

Fifteenth-century title.

Catalogue No. 124, 125. 96

74. *Gislebertus* in Psalterium. XII. century. [c]

Catalogue No. 54.

75. Lucas glosatus. XIII. century. [c]

Catalogue No. 33–35.

76. Comm. in Psalmos [Egredimini]. XII. and XIII. centuries. [c]

[Fifteenth-century title.]

Catalogue No. 48, &c.

77. Matthæus glosatus. XII. and XIII. centuries. [c]

Catalogue No. 41–44.

78. Matthæus glosatus. XIII. century. [c]

Catalogue No. 41–44.

79 Matthæus glosatus. XIII. century. Erasure on fly-leaf. [c]

Catalogue No. 41–44.

80. Matthæus glosatus. XII. century.

[Fifteenth-century title.] Morganus canon de Kermerd.

Catalogue No. 41–44.

81. *John Beleth*, &c. XIII. century. [c]

Catalogue No. 299.

82. *Aug.* in 1 Johannis, &c. XIII. century.

83. *Laurentius Dunelmensis*, &c. XII. and XIII. centuries.

Title " megacosmus " in Lanthony hand (?)

Senatus Bravonius (of Worcester) on the Mass occurs at p. 207.

84. Clemens Lanthoniensis in vii. Epp. Canonicus. XIII. century. [c]

[Erasure on fly-leaf, ending " Lant."]

Catalogue No. 109.

85. Gregorius super Ezechielem. XII. century.

86. (*a*) Proverbia glosata. XII. and XIII. centuries. [c]

(*b*) Cantica, &c., glosata. XIII. century.

[De primo armario 4^{ti} gradus.]

(*c*) Epistolæ Catholicæ. XII. and XIII. centuries.

[Ugly.]

Cf. Catalogue No. 84, 208, 200.

97 87. *Aug.* Retractations, &c. XII. century. [c]

Catalogue No. 187.

88. (*a*) *Gregory Nazianzen.* XII. century. [c]

(*b*) *Leonis* Sermones. XII. century.

Catalogue No. 295.

89. *Porphyrii* Isagoge, &c. XII. century. [c]

On the last page in capitals: "Liber Lanthonie juxta Gloucestriam."

On fly-leaf (thirteenth century) "Ysagoge porfirii. Predicamenta aristotil."

Catalogue No. 312.

90. *Cicero* de Officiis. XIII. century. [c]

(?) Catalogue No. 357. Tullius de officiis.

91. Deuteronomium et Josue glosati. XII. and XIII. centuries. [c]

Original binding. On fly-leaf in black and red: "Deuteronomium et Josue."

Catalogue No. 22.

92. (*a*) *Gregorii* Homiliæ, &c. XII. and XIII. centuries. [c]

(*b*) Registrum Gregorii. XII. century.

Fifteenth-century title.

Catalogue No. 118.

93. *Joh. Cassiani* Regula. XII. century.

Original binding. On last cover: "Hyerius Romanus, Orator."

94. Genesis glosata. XII. century. [c]

Catalogue No. 29, 30. Genesis on fly-leaf in black.

95. (*a*) *Hieronymi* Epistolæ. XII. century. [c]

Fifteenth-century title.

Catalogue No. 116.

96. Notæ super Psalmos, &c. XII. and XIII. centuries. [Many hands.]

Fifteenth-century title. At end (fol. 118): "Morganus canon de Kermerd," and "a.d. millesimo quadringentesimo sexagesimo Johannes Walsch."

97. Isidore, &c. XII. and XIII. centuries. [c]

Old table on fly-leaf.

98 Catalogue No. 149.

98. (*a*) *Aug.* Confessions. XII. century, early. [c]

Fifteenth-century title.

Catalogue No. 174.

(*b*) *Aug.* de doctrina Christiana, &c. XII. and XIII. centuries. [c]

Catalogue No. 177 (?)

99. *Aug.* de Fide et Symbolo. XIII. century. [c]

Catalogue No. 171.

100. Smaragdus, &c. XI. and XII. centuries. [c]

Fly-leaf (XV.). Inc. liber de diademate monachorum cum aliis.

Catalogue No. 300.

101. *Albertanus Brixiensis.* XIV. century.

From John Leche.

102. Anon. de virtutibus. XIII. century. [c]

[Old binding.]

Catalogue No. 298.

103. Isidore de summo bono. X. century. [c]

[Carolingian minuscule]. Fifteenth-century title.

Catalogue No. 143.

104. (*a*) *Alcuinus* de virtutibus et vitiis. XII. century. [c]

Fifteenth-century title.

Catalogue No. 370.

(*b*) *Ambrosii* Exameron. [c]

[Later addition, after No. 263.]

105. (*a*) *Isidore* de summo bono. XII. century.

(*b*) *Isidore* de Ecclesiasticis Officiis. XII. century. [c]

Liber Lanthonie. Old table on fly-leaf.

Catalogue No. 149.

106. *Mauricii* Distinctiones. XIV. century.

Cf. Catalogue No. 191, 192.

107. Lucas glosatus. XII. century. [c]

Catalogue No. 33–35.

108. Marcus glosatus. XII. century. [c]

Catalogue No. 32.

109. Interpretationes nominum Hebr. XIII. century. [c]

Catalogue No. 91.

110. Summa de Viciis. XIII. century. [c] 99

Fifteenth-century title. Catalogue No. 289.

111. Sermones. XII. and XIII. centuries. [c]

Liber Lanthonie juxta Gloucestriam.

Catalogue No. 215.

112. Pharetra Sacramenti and other tracts. Paper and vellum. [c]

Catalogue No. 302, 303.

113. Penbygull Universalia. XV. century.

Liber Lanthonie. Richard Calne.

114. *Innocentius* de Missa. XIII. century. [c]

Fifteenth-century title.

Catalogue No. 216.

115. Hester, &c., glosati. XII. and XIII. centuries. [c] Several vols.

Catalogue No. 38.

116. Questiones in Physica. XV. century.

" Partim scripsit partim scribi fecit Ric. Calne."

117. *Ailredi* speculum caritatis. XII. century.

Fifteenth-century title.

118. (*a*) Sermones, &c. XIII. century.

Fifteenth-century title.

(*b*) Summa *Raymundi*, &c. [c]

Catalogue No. 304–306.

119. (*a*) Sermons (York) in English. XIV. century.

(*b*) Sermons [ante diem festum]. XIII. century.

Very small hand. [After Catalogue No. 101 Omont notes this as " Addition peu postérieure."]

120. Medica. Two vols., fine hand. XIII. century.

(1) On folio i. : " vii. quaterni ii°."

(2) XIV. century, early : marked " ii quaterni iii°."

On the last page a table signed: "Morganus Canon. de Kermerd."

121. *Petrus Blesensis.* [Fine hand.] XIII. century. [c]
Catalogue No. 203.

122. Psalter with English gloss. (?) X. and XI. centuries.
On folio 209b is written (XII. ?) X^cem P. Lanthonie. [*See*
100 James, No. 427.]

123. *Leo* de conflictu viciorum, folio 16. X. and XI. centuries.
On last page: "liber domus Lanthonie juxta Glouc."
Catalogue No. 201.

124. Lucidaire, in Latin and French. XIII. century.
[Omont notes that between Catalogue No. 290 and 291 is inserted: "Lucidarius Augustini et miracula beate Marie Virginis, in gallica lingua."]

125. *Chrysostom.* XII. century. [c]
In several hands. Old table on fly-leaf.
Liber de . . . (?)
Catalogue No. 135.

126. Cum mens artis. XIII. century.

127. Decretum, &c. XIII. century.
M. de Kermerd, erased.

128. *Hieronymus* contra Jovinianum. XII. century. [c]
Catalogue No. 161.

129. *Bernardus* in Cantica. XII. century. [c]
Fifteenth-century title. At end (XV.): "Joh. Glowcetr."
Catalogue No. 140.

130. Vita Roberti Bethune. XII. century. [Vell., 4to.]
Large hand. Title: "Vita domini Roberti de Bethune herfordensis Episcopi."
Cf. Catalogue No. 341 (by William Wycumbe. See Hardy, II. 235).

131. *Hugo de S. Victore,* &c. [Many hands.] XIII. century, &c.
Fifteenth-century title on last page.
"LIBER NONUS" at top, and old title in red.

132. Flores *Bernardi*. XIII. century.

Small, like a Bible.

Cf. Catalogue No. 141.

133. Psalterium Ivonis. XII. century. [c]

Label on fly-leaf: "psalterium Iuonis [David ?]."

Catalogue No. 61.

134. *Aug.* Regula, &c. XIII. century.

135. Collectanea. XIII. century. 101

On folio 187: "Coll. super matth. secundum fr. W. de Ethel."

In the British Museum are:

Harl. MS. 459.

Codex ad ecclesiam Lantoniensem, ut videtur, quondam pertinens: et haud ita pridem a Domino Petro Le Neve, una cum aliis emptus. In eo continetur.

Missa cum Antiphonis, Lectionibus, &c. In Solempnilate Sancte Marthe Virginis.

Harl. MS. 460.

Examinacio et visus librorum Lanthon': juxta Gloucestriam in Ebdomada Paschæ Anno Domini MCCCLXXX.

[This is the Catalogue printed by Omont and set out above.]

Royal MS. 8 D viii. (*see* Dr. James, as above, p. 58):

Exceptiones *Roberti de Bracii*, mediocris liber.

Catalogue No. 225.

Harl. MS. 3028 A.

Augustinus de Verbis Domini, &c. XIII. century.

? Catalogue No. 168. [This is attributed to Lanthony by the Museum authorities, but see sub Queen's College, Oxford, below.]

Royal MS. 2 D v.

Clemens super Actus Apostolorum, liber mediocris. Probably autograph. Catalogue No. 107.

In the Library of Trinity College, Oxford, are (*see* Dr. James, as above, p. 58):—

i. Libri moralium *Gregorii* in tribus voluminibus magnis.

Catalogue No. 45–47. [Given by Fr. Baber, Chancellor of Gloucester.]

ii. *Jeronimus* super Ezechielem, magnum volumen. Catalogue No. 113. [Given by Baber.]

iii. *Jeronimus* super Danielem, magnum volumen. "Liber Lantoniensis ecclesie." Catalogue No. 114. [Given by Baber.]

102 iv. *Jeronimus* super Mattheum, magnum volumen. Catalogue No. 117. [Given by Baber.]

v. *Paschasius* de corpore Domini [et Lanfrancus contra Berengarium.] Catalogue No. 158. [Given by Baber.]

Dr. James says, p. 59: ". . . I have encountered other books too late to be included in the fourteenth-century catalogue. These are:—

vi. Hymns and Prayers: were owned by John Leche.

vii. *Nicholai de Munshulle* opus grammaticum: belonged to John Leche.

viii. *R. Hampole's* Prick of Conscience: belonged to John Leche.

ix. *Chaucer's* Canterbury Tales: belonged to John Leche.

x. [From Coxe, vol. ii.]

Codex. Sec. XII. exeuntis. Olim "Liber Lantoniensis ecclesiæ," postea coll. Trin: ex dono Francisci Baber 1633.

1. *S. Hieronymi* presbyteri in prophetas XII. minores exposicio, cum prologis.

2. Ejusdem in Danielem prophetam commentarius, cum prologo.

In the Library of Corpus Christi College are:—

i. Decreta W[alteri] prioris in uno volumine cooperto viridi pelle. Catalogue No. 234.

Dr. James also mentions as too late to be included in the Catalogue:—

ii. Polychronicon, XV. century: "olim abbatiæ Lanthoniensis." Described in Coxe as follows:—

Codex. Sec. XV. Olim peculium Abbatiæ Lanthoniensis postea Henrici Parry, coll. C.C. socii.

Ranulphi Higden, monachi Cestrensis, Polychronicon usque ad annum 1326 continuatum præviis prefationibus tribus. 103

In calce scripti sunt versus sequentes :—

" Hic liber est scriptus, quis scripsit sit benedictus,
Sed cum lectore, non est benedictus in ore,
Quia falsatur lectoris testimonio uti probatur,
Plorat cor meum et gaudia vertuntur in luctum
Pro tale defectu me gravant omnia Jhesu,
Et nunc est finis, Deo laus et gloria Trinis.
Amourley sit scriptus in regno florido Dei
Cognomen dictus reddet magnalia ei.

Quod Dompnus Willelmus Amourley, canonicus Lanthonie prime Anno Domini millesimo CCCCLXIII."

Sequitur, in calce fol. ult. " Memorandum quod idus Maii, id est, quinto decimo die mensis Maii [Henricus de Beaufort] duc Somerset cum duobus capitaneis decollatus fuerit."

iii. Rationale Lanthoniense. Described by Coxe as follows :—

Codex. Sec. XIV. " Liber C.C.C. ex dono majistri Henrici Parry, coll. ejusdem socii, April 23, 1619."

Rationale Lanthoniense, sive Liber precum in usum ecclesie Lanthoniensis, in Comitatu Gloucestriæ, continens :

(*a*) Martyrologium, sive De Vita Canonicorum, quibus obligamur in obitu eorum.

In calce. " Anno Domini millesimo CCC^{mo} primo Kal. April : in vigilia Pasche ecclesia Lanthoniensis juxta Glocestriam cum quatuor campanilibus et novem campanis fuit ignium incendio totaliter combusta." 104

(*b*) Kalendarium.

(*c*) Officium Missæ, Orationes et lectiones.

Dr. James [as above, p. 59] says it is probable that among Henry Parry's other gifts to the college some at least are from Lanthony. They are :—

Bernardi meditationes, &c. Sæc XIII.

Sermones, &c. Sæc. XIII.
Sermones in French. Sæc. XIV., early
Regula S. Augustini. Sæc. XIII.
Vita S. Thomæ.
? Catalogue No. 273.
Mariale. Sæc. XIV.
Barlaam et Josaphat, &c.
Sarum Pica. Sæc. XV.
Paterius, &c. Sæc. XIII.
P. Lombardi Sententiæ. Sæc. XIII.
Ricardi de Pophis Summa. Sæc. XIV.
(Belonged to John Dee.)
Anticlaudianus, &c. Sæc. XIII.
? Catalogue No. 316. A Gloucestershire book.
Grammatica latina versifice. Sæc. XIII.
? Catalogue No. 442.
Constantinus de febribus. Sæc. XIII.
? Catalogue No. 460.
105 Jo. Andreæ Summa. Sæc. XV.
Brute Chronicle in French. Sæc. XV.
Anon. Universalia, &c. Sæc. XV.
Will. Heddun super Aristotelem de Anima. Sæc. XV.
Aristotelis Physica, &c. Sæc. XIII.
Kelwarby super Priscianum, &c. Sæc. XIII.
[Gospels XI. Irish.]
Cassiodorus de anima, &c. Sæc. XII.
? Catalogue No. 211.
Chronicles of Worcester, and Marianus Scotus. Sæc. XII.
Probably from Worcester. Belonged to T. Straynsham [monk], who gave it to W. T. Powycke, monk of Great Malvern, in 1480.
Historia scholastica. Sæc. XIV.
A Gloucestershire book.
Pupilla oculi. Sæc. XIV.
Aug. de quantitate animæ, &c. Sæc. XII.
? Catalogue No. 180.

In the Library of Queen's College, Oxford, is :—

Aug. de verbis Domini et de verbis apostoli, magnum volumen. Catalogue No. 168.

It is described by Coxe as follows :—

Membranaceus. Sec. XII. Olim liber Lanthoniensis ecclesiæ, postea Davidis Kemp, denique Coll. Reg. ex dono Johannis Shawe, quondam hujus collegii alumni, et ministri Okingiensis in Com. Surreiæ.

1. *S. Augustini* ep. Hipponensis Sermones sexaginta quatuor de verbis Domini. XXIII. scilicet in Matthæi Evangelium. XIV. in S. Lucæ Evangelium, ac XXVII. in Evangelium Johannis prævia tabula.

2. Ejusdem sermones viginti quatuor de verbis Apostoli.

In the Cambridge University Library is :—

Liber *Ysidori* de differenciis, mediocre volumen. "Liber lantonie." Catalogue No. 148.

Dr. James says of the library : "Whether considered in 106
the light of its Catalogue or in that of extant volumes, this collection as a whole does not rise above mediocrity. The house produced but one writer who attained anything like celebrity, in its Prior Clement" [who ruled the house about 1150]. His Harmony of the Gospels is a sufficiently common book. Nine or ten volumes are specially connected with his name in the Catalogue. One among them I have identified, and believe to be in his autograph. It is a commentary on the Acts, and is among the few Lanthony books in the British Museum. Otherwise the Catalogue contains very few entries that excite curiosity. The MSS. themselves are for the most part good normal twelfth-century books. There is seldom anything earlier. A Psalter, with English glosses (No. 427) is almost the only one I can point to which is older than the monastery itself."

In the Gloucester City Archives is a rent roll which on the face of it is expressed to have been written out by Brother Robert Cole, Canon of Lanthony, in the reign of Henry VI.

107 On the back is drawn up in a tabular form the genealogy of the Kings of England, from William I. to Henry VI., containing in addition a concise chronicle of the principal events of each reign, marking particularly those which bore special reference to the Church, and contrasting the good or bad qualities of each sovereign in proportion to his beneficence to Holy Church. For a further account of this document, see *Trans. B. & G. Arch. Soc.*, i. 68.

The following book I am unable to trace :—

Rogerus Sarisburiensis. Verborum significationes super librum Sententiarum. Sermones de Dominicis diebus.

[Tanner] MS. olim in bibl. Prior. Lanthoniensis, postea penes Henr. Parry.

The following books were probably in the library of this house :—

Historia Prioratus Lanthoniæ in Comitate Gloucestriæ.

MS. Cott. Julius D x. 8vo, vell. XII. century.

108 Hardy, ii. 197, says : " There is a chartulary of this house in the collection of Sir T. Phillips."

Tewkesbury Abbey [Benedictine].

In the University Library, Cambridge, is a missal of the thirteenth and fourteenth centuries, which formerly belonged to this house. The Kalendar contains obituary notices of Robertus filius Hamonis, founder of the abbey, and various abbots : and the dedicatio ecclesiæ Theoks: is given June 18th. No year is mentioned in any case.

Bury noticed here [Royal MS. 3 D i.] :—

Ambrosius Mediolensis Episcopus.

Super Lucam, lib. 4.

Leland noticed :—

Herebertus de Bosham.

De vita S. Thomæ. Cant. [cujus erat familiaris].

Odo de Siritono.

Sermones.

Ysaac [Abbas de Stella].

Sermones.

Alfraganus.

De scientia astrorum.

Gillebertus or Gislebertus [Abbas].[1]

Super Cantic Cantic.

The works of Alanus, Abbot in 1186, were probably here. He wrote :—

Sermones, of which are extant two. MS. Bodl. E. E. VI. 11.

De vita et exilio S. Thomæ Cantuariensis. Of this several MSS. are extant. [*See* Hardy, ii. 322.]

Epistolæ ad regem Hen. II. et alios. 109

[MS. Cantab. in Coll. Corp. Christi, O. xi. 1.]

The following books, still extant, were probably here :—

1. Annales Monasterii de Theokesberia ; historia scil. Angliæ a R. Edwardo Confess. usque ad annum 1263.

British Museum MSS. Cott. Cleopat. A vii. 7. Small 4to, vellum. XIII. century.

2. Registrum monasterii de Theoksbery ; continens chartas donationum et confirmationum tenarum.

British Museum MSS. Cott. Cleopat. A vii. 68. N.D.

3. Registrum secundum originale examinatum.

It ends with the death of Isabella Despenser, and contains some curious pen-and-ink drawings of men and arms.

Penes Sir C. Isham. 4to, thirty-four leaves.

4. Chronicæ de fundatoribus et de fundatione ecclesiæ Theokesbury.

British Museum MSS. Cott. Cleopat. C. iii. 12.

1 Probably Gilbert Foliot, Abbot of Gloucester. There was apparently no abbot of this name here.

The library is referred to in the Inventory of the Goods, &c., of the Monastery made by the Commissioners appointed by Henry VIII., but nothing is said of the books therein.

WESTBURY-UPON-TRYM.

In the Library of Jesus College, Oxford [H. O. Coxe, pars ii.] is :—

XLV. Codex chartaceus. Sec. XV. Olim Collegii S. Trinitatis de Westbury super Trym juxta Bristolliam, ex dono Magistri Willelmi Okeborn nuper decani ibidem, [1] anno Domini millesimo quingentesimo ; postea coll: Jesu ex dono Gul. Price, rectoris de Penhowe, co. Monmouth, 27 June 1632.

1. [Jacobi de Voragine], Januensis, ord. Praed. Sermones Dominicales per anni cursum, prævia tabula alphabetica.

2. Johannis Felton, vicarii ecclesiæ B. Mariæ Magdalenæ Oxoniæ ; Sermones quadragesimales, prævia tabula alphabetica.

In initio et fine inseruit bibliopegus folia quinque membranacea, in quibus leguntur fragmenta computorum [ad ecclesiam Cathedralem Sarum spectantium].

WINCHCOMBE ABBEY [BENEDICTINE].

Leland noticed here :—

Ailredus Rivallensis.

Libri tres, quibus titulus
Speculum charitatis.
Dialogus inter hominem et rationem.
De amicitia, libri tres.
De institutione inclusarum, ad sororem suam.

Joannes de Abbatis villa [alias Abbevyle].

Omeliæ.

[1] Dean of Westbury, 1451, he vacated the office before 1458.

In the Bodleian, but belonging to Jesus College, Oxford (*see* Coxe, pt. ii.) is :— 110

Membranaceus. Sec. XIII. Olim monasterii de Winchcomb, ex dono Johannis Gloucester ; utrinque mutil.

1. S. Johannis evangelium, cum prologo et glossa ordinaria interlineari marginalique perpetua instructum.

2. S. Lucæ Evangelii fragmentum, prologo glossaque marginali instructi.

3. S. Matthæi Evangelii textus usque ad cap vi., vers. 27.

On the inside of the binding is the inscription :—

"This boke was gevyn unto the Monastery at Winchcombe by John Gloucester some tyme of Gloucester, dyar. On whose soul Jhesu have mercy."

In the Bodleian is :—

Marsilii de Inghen, quæstt. in iv. libros Sententiarum : "Liber dompni Roberti Benet, monachi Wynchelcumbensis."

A printed book, fol. S. L. et A.

And Douce, 368. Life of St. Kenelm—late twelfth century.

In the library of Sir William Cope, Bart., Bramshill Hill House, co. Hants., was [H.M. C. Rep. iii., 242] :—

Augustini.

1. (*a*) Soliloquiorum libri duo.
   (*b*) De immortalitate animæ.
   (*c*) Exempla de libro de ordine rerum.
   (*d*) De honesta vita.
2. Testimonia de SS. Augustino, Hilario, Eusebio el aliis.
3. *Augustini* de animæ quantitate dialogus.
4. Fragmentum de septem gradibus animæ.

B. Martini episcopi (Duacensis ?) ad Minorem regem de quatuor virtutibus.

Folio, vellum. XII. century.

This volume contains the note : "in hoc volumine

continentur multa parva opera S. Augustini, quod quidem volumen pertinet ad Winchelcumbense Monasterium."

At page 1 is a delicate large initial in blue, green and red. The other initial letters are green and red alternately.

111 In the British Museum are :—

1. [MS. Cott. Lib., E vi. 1] is a large folio, vellum, twelfth-century book, probably from this house, entitled : Annales Monasterii de Winchcumba ad ann. 1181.

2. [MS. Cot. Cleopat., B ii.]

Walteri de Wykewane, abbatis de Winchcomb (1282–1314), perquisita spiritualia et temporalia, una cum ejusdem monasterii constitutionibus et ordinationibus per eundem factis.

The editors of the 1817 edition of Dugdale's *Mon. Ang.* say : " Besides the Register of Winchcomb Abbey, formerly in the possession of Sir William Morton, Tanner . . . notices a Register and two Rental Books, together with several original charters as formerly in the possession of Sir John Dutton, Knt., of Sherborne :

" 1. Registrum dom. Joan Cheltinham abbatis Wynchecombe, factum per eundem abbatem A.D. 1422 continens cartas 515, paginas 505. Tot. in perg.

" 2. Rentale maneriorum monasterii Winchecumbiæ factum A.D. 1355.

" 3. Rentale dominiorum, &c., anno Regis Hen. VIII. primo."

The first two of these are now in the possession of Lord Sherborne, who gave a most interesting account of these and other chartularies and deeds relating to the abbey in his inaugural address to the Society in 1887 (*Trans.*, vol. xii., p. 221), and have been edited by Mr. Royce, *Landboc*, 2 vols., 1893.

A Lieger Book of the abbey is in the Diocesan Registry, Gloucester. [*See* note by Mr. Royce in *Landboc*, i. 69.]

112 A sacramentary of the eleventh century written in the

monastery is now in the library at Orleans. An account of this MS. is given by Mr. Royce, *Landboc*, vol. ii., li.

Mr. Royce (*ut sup.*, p. iv.) says: "Hearne (in *Hemingi* Cartularium, p. 660) mentions the will of a certain Rector near Oxford, dying 1520, written by R. Kyderminster, the last Abbat of Winchcomb but one, in the margin of a book, 'Hieronymi Cardinalis Vitas patrum,' lately purchased by Hearne, thus: 'Nichil habes, nichil debeo, benedicamus Deo.' In the title of the Book the Abbat, showing that it was his own, writes: 'Liber dompni Ricardi Kyderminster Abbatis divæ Virginis Sancti que Kenelmi Regis et Marteris de Winchelcumba, ordinis beatissimi fratris Benedicti.'"

The following references to books occur in the *Landboc*:— 113

Philip, Clerk of Toddington, for his parents', his own, and his friends' souls, gave 2/- yearly rent in lieu of tithes from Cule's Mill, under Greet, for books for the Chantor. [i. 47.]

Osbert de Hampton, bequeathed 2 pence yearly to the Precentor [Chantor] for books. [i. 55.]

For Andrew de Hayle's land, Gervase the prior, gave Nicholas de Bruerne, chief of the hundred, a Missal worth 3 marks; wch the s[d] Nicholas gave to the church [the parish church] of St. Peter in Winchcombe, and laid upon the altar there in the presence of much people. [i. 64.]

The monastery, with its shrines, vestments, books and charters, and all the buildings, was burnt down in the time of King Stephen.

On the 20th May, 1275, Abbot John granted the yearly rent of a mark for the repair of "our bookes." [ii. 540.]

From a Statutum inter Monasterium Wynchecumbense et Monasterium Coventrense, "it appears there was a Martyrology common to both houses: et nomina defunctorum utrobique scribentur in Martirologio." [ii. 549.]

Abbot Kyderminstre's book, "Tractatus contra doctrinam 114
M. Lutheri," finished in 1521 [Dugdale, ii. 299], was probably in the library.

The Psalter of Quenreda, sister of St. Kenelm, was one of the treasures of Winchcombe. Giraldus Cambrensis tells two miraculous events connected with it (Itinerarium Cambriæ 63*b* : Gir. Camb. Opera, 1868, vi. 25) : "De psalterio quoque Quenredæ, sororis Sancti Kenelmi, cujus instinctu interfectus erat, virtus magna nostris diebus emicuit ; cum subcelerarius, vigilia Sancti Kenelmi sero, apud Winchelecumbe, adventantibus mulierum turbis de vicinia et notitia monachorum ad festum, ut solent, cum quadam illarum inter septa monasterii fornicationem incurrit. Qui die crastino, ad processionem, psalterium prædictum inter reliquias sanctorum ferre præsumens, completa processionis solemnitate reversus in chorum, idem manibus suis firmiter adhærens deponere non prævaluit. Qui stupefactus plurimum et confusus, tandem delictum hesternum ad mentem revocans, confessione facta et pœnitentia injuncta, fratrum orationibus adjutus, et propria compunctione contritus, a vinculo divinitus dato demum absolvi meruit et laxari. Liber autem ille ideo in veneratione magna ibi
115 tenentur, quia cum Corpus Kenelmi exanime deferretur, et clamarunt turbæ, 'Martyr Dei est est ; vere ; martyr Dei est,' respondit Quenreda, fratricidii rea et Conscia, 'Adeo vere martyr est, sicut verum est quod oculi mei ad psalterium istud eruti jacent' : ea enim hora psalterium forte legebat. Et statim oculi Gris ambo a capite divinitus avulsi in librum apertum, ubi et vestigia sanguinis adhuc apparent, ceciderunt."

BERKELEY CASTLE.

There must have been some books here, but I can find no record of them.

John Trevisa, vicar of the parish, dedicated his translation of "Bartholomeus de proprietatibus rerum" [ended at Berkeley in 1398] to Thomas Lord Berkeley, to whom he was chaplain. John Walton translated into English verse the "Consolatio" of Bœtius, at the request of Lady Elizabeth Berkeley, in 1410, and dedicated it to her. [She was probably daughter of the

above-named Thomas Lord Berkeley, who married Richard Beauchamp, Earl of Warwick, and died in 1422, aged 31.]

These books were probably in the castle.

EBRINGTON.

The works of Sir John Fortescue were probably in the Manor House, where he passed the latter years of his life, and died in 1476 (?). *See* Lord Clermont's *Sir J. Fortescue and his Descendants*, 2 vols., 1869. 116

SUDELEY CASTLE.

In the Fitzwilliam Museum (*see* Catalogue of the MSS. by Dr. James, 1895) is a Horæ in vellum of the fifteenth century, on the fly-leaf of which is written : " This MS. was originally brought from Sudley [Sudeley] Castle, Gloucestershire." On the silver clasps is a leopard's head erased, in its neck a bend with three crosses crosslet.

There were, perhaps, no books of the greatest distinction in any of the Gloucestershire houses, either from their literary or philological interest, beauty of writing or illumination, or personal association. But the county need not be at all ashamed of its monastic libraries ; they compare very favourably indeed with those of other houses of equal, if not greater, importance. The library at Lanthony, quite a small house, was unusually large. Probably the greatest library in the country was that at Christchurch, Canterbury, some three thousand volumes, the number at such great houses as St. Albans, Glastonbury, Durham, Bury St. Edmunds and Syon running down to about one thousand five hundred. It must, however, be borne in mind that many volumes contained the works of several authors. 117

Writing in 1344, Richard de Bury, Bishop of Durham, said : " We are not only rendering service to God in preparing volumes of new books, but also exercising an office of sacred

piety when we treat books carefully, and again when we restore them to their proper places, and commend them to inviolable custody ; that they may rejoice in purity while we have them in our hands, and rest securely when they are put back in their repositories."

The Bishop was a great bibliophile, but the spirit that animated him so deeply was to be found exercising its influence more widely through the land than many of us in our contemptuous ignorance are wont to imagine. I trust that this somewhat tedious record will help to show that the indwellers of the Gloucestershire houses rendered their meed of service, not only in obtaining books and in kindly treatment of them, but also in making honourable and proper provision for places wherein they might take their rest.

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[Numerous other authorities were consulted, but without yielding any results. They are, therefore, omitted from this list.]

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COMPARATIVE CATALOGUE.

[For convenience of reference, the various houses are represented by Roman numerals; the number of copies of works of the author, or of the special book, referred to is indicated by Arabic numerals after the Roman. Thus Ailred, IV. 1 shows that there is one copy of the works of this author at Cirencester.]

Bristol :	Abbey of S. Augustine ..	I.
,,	Franciscan Convent ..	II.
,,	Guild of Kalendars ..	III.
Cirencester Abbey		IV.
Flaxley Abbey		V.
Gloucester :	S. Peter's Abbey ..	VI.
,,	S. Oswald's Priory ..	VII.
Hayles Abbey		VIII.
Lanthony Priory		IX.
Tewkesbury Abbey		X.
Westbury-upon-Trym College ..		XI.
Winchcombe Abbey		XII.

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Alanus, V. 1, X. 1.

Alcuin, IV. 2, VI. 1, IX. 4.
Ambrose, IV. 20, VI. 5, IX. 2, X. 1.
Andreas, IV. 1, VI. 1.
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Anselm, I. 3, IV. 1, V. 2, VI. 1, VIII. 2, IX. 4.
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Athanasius, IV. 4, VI. 3.
Augustine, S., I. 2, II. 2, III. 1, IV. 68, V. 8, VI. 24, VIII. 4, IX. 38, XII. 1.

Babion, IV. 1, V. 1, IX. 1.
Baldwin, IV. 3, VI. 1.
Basilius, I. 1, VI. 1.
Bede, IV. 8, VI. 3, IX. 1.
Belet, V. 1, IX. 1.
Bernard, S., I. 2, III. 1, IV. 4, V. 2, VI. 7, VIII. 4, IX. 7.
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Ephræm Syrus, I. 2, IV. 1.
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Fulgencius, IV. 2, VI. 1.

Gilbertus Porretanus, V. 1, IX. 1.
Gregory Nazianzen, IV. 7, VI. 1, IX. 1.
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Haymo, IV. 1, VI. 3, IX. 2.
Hildebertus, VI. 1, IX. 2.
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Hugo de S. Victore, I. 2, IV. 15, V. 5, VI. 3, VIII. 1, IX. 10.

Isidore, I. 1, IV. 5, V. 2, VI. 4, VII. 3, IX. 8.
Ivo, I. 1, IV. 4, V. 3, VI. 1, IX. 8.

Jeronimus, I. 4, IV. 27, VI. 6, VII. 1, IX. 14.

Lanfranc, IV. 2, IX. 2.
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Notices of Publications.

A COTTESWOLD SHRINE, being a contribution to the HISTORY OF HAILES, County Gloucester, Manor, Parish and Abbey. By Welbore St. Clair Baddeley. Gloucester: John Bellows. London: Kegan Paul, Trench, Trübner & Co. 1908.

One by one the history of the great minsters of Gloucestershire is being thoroughly worked out, and now our late President has given us a most interesting and valuable account of the latest of them all. For Hailes was not a long-lived house; it was almost the youngest of the really great English minsters, though, of course, there were other later ones, such as Sheen and Sion in Isleworth, which were endowed with the estates which had belonged to suppressed cells of foreign monasteries. Less than three hundred years passed away between the day when the church was dedicated in the presence of Henry III., his queen and family, a goodly company of bishops and clergy, and a countless host of lay people, and that sad Christmas Eve, in 1539, when the abbot and convent surrendered their house into the hands of another Henry. This very fact, however, that the house started with every possible advantage at a time when many of the older houses were already hampered by debt and other difficulties is helpful as tending to show how far the decay of the monastic system was due to an accumulation of causes in each case more or less accidental, or how far it followed naturally on causes which were inherent in the system.

The abbey was founded by Richard, Earl of Cornwall, in consequence of a vow made during a tempestuous voyage across the Bay of Biscay in October, 1242. It is not easy to account for the choice of the site, for Hailes only came into possession of the earl by grant from the king in July, 1245; it had never been a part of the ancient estates of the Crown; and, indeed, it had only come into the king's possession in 1243, on the death without heirs of Engelhard de Cigony. However, when he had obtained his site, Earl Richard lost no time in pressing on the work, and in what seems the incredibly short space of time of five years and a half the church and cloister, dorter, frater and kitchens were ready for dedication, and they were hallowed to their sacred use on November 6th,

1251. Matthew Paris, who was present at the imposing ceremony, quite in the manner of a modern interviewer, inquired in the interests of the truth of his record how much it might all have cost; and the earl, without hesitation, told him that when all expenses were reckoned he had laid out ten thousand marks (£6,666) on the building of the church. The *Chronicle of Hayles* puts the cost of the church at eight thousand marks (£5,332). As we cannot reckon the value of money then at less than twenty times its present purchasing power, the two sums might approximately equal £133,000, and £107,000; and we might think that the smaller sum represented the amount actually spent on the fabric, *in operacionibus*, while the larger sum might include the cost of the site, the opening ceremony, and possibly of some of the estates with which the church was endowed. It is evident that the founding of an abbey would be within the reach only of a few. And yet really ample endowments grew; they were not given at a stroke. The accumulated wealth of such ancient houses as Gloucester and Tewkesbury far surpassed the gifts even of a king's brother, as the monks of Hailes learned to their cost when pensions were assigned to them after they had surrendered their house.

On the Feast of the Exaltation of the Holy Cross in 1270, Edmund, son of the founder, brought to the abbey what purported to be a portion of the holy blood of the Redeemer, the genuineness of which relic was certified by Pope Urban IV., who had formerly been Patriarch of Jerusalem. It was received with all honour, and placed in a shrine behind the high altar. The same Edmund, now become Earl of Cornwall, in 1296 gave to the Abbey of Hailes a golden cross with an enamelled base, in which was inserted a piece of the true cross. The possession of these two relics added much to the fame and prosperity of the abbey; for the shrine of the holy blood of Hailes was the only shrine in any Cistercian house in England, and not even the tomb of the murdered king at Gloucester attracted so many pilgrims as did the sacred relic at Hailes.

The founder died in 1272, and when his last surviving son, Edmund, passed away, in 1300, without an heir, the earldom of Cornwall returned to the Crown. Until this time we hear of little financial distress, though there was a serious fire in 1271, and the church was squeezed by Edward I. Recourse was had to the usual system of plundering the parish churches which were so unfortunate as to be connected with the abbey, by appropriating the rectories and providing for the curé of souls by means of vicars, and later on the system was carried still further by substituting monks of the house for the vicars. Although Hailes had begun its existence under such favourable circumstances, its story in the fourteenth century is in no way different from that of the older houses. There is the usual record of debt, incompetence on the part of officials, and efforts

to make both ends meet at the expense of any people except the members of the community. It is clear that the salt of the monastic system had lost its saltness. Since the rise of the Universities and the foundation of the orders of friars, learning and preaching power had found their chief homes outside the walls of the minsters. The monasteries were never more outwardly glorious than they were immediately before their fall, but within were torpor and decay, and in five short years the ruin of the whole system was complete. If the end had not come as it did come, it could not have been long delayed.

Two points stand out with regard to the dissolution of Hailes Abbey: the fate of its relic and the circumstances of its abbot. The blood of Hailes was one of the most famous relics in England, its shrine was one of the chief objects of pilgrimage. At the very eve of the Reformation, in 1533, Latimer from his rectory at West Kington watched the crowds of pilgrims trooping along the Fosse from the West Country to the blood of Hailes. And Leland wrote: "God daily sheweth miracles through the virtues of that precious blood." Still, it did not escape the penalties of fame. As early as 1417 Sir John Oldcastle had denounced it as being, in his opinion, an imposture, and it was one of the first famous relics to be attacked in 1538. On October 28th it was examined by the king's Commissioners—Bishop Latimer, the Prior of Worcester, the Abbot of Hailes, and Richard Tracy, High Sheriff of the county. They reported to the king that it was a yellow substance, which "doth cleave to as gum or bird-lime." Latimer, however, writing the same day to Thomas Cromwell, compared it to glue; while Bishop Hilsey of Rochester, preaching at St. Paul's Cross on November 24th, declared it to be "honey coloured with saffron"; and, finally, William Thomas, Clerk of the Council to Edward VI., stated that two monks had confessed that every Saturday a duck was killed, and the relic was renewed with its blood, and the statement of this gentleman is borne out by the confession of a woman who claimed to be the paramour of the guardian of the relic.[1] Anyone who wills may strive to get some consistent meaning out of this *farrago*. It is a very remarkable thing that the base of the shrine which enclosed the relic was uncovered in 1900, behind the high altar of the abbey.

The dissolution of the abbey came about under very favourable conditions. On the one hand, Stephen Sagar, a Yorkshireman, who had been appointed abbot in 1527, had served his novitiate at Whalley Abbey under John Paslew, the abbot who was hanged for alleged treason in March, 1537, and he seems to have been really attached to the old condition of things. On the other hand, he was appointed to the dignity by

1 The fable of the duck's blood was, however, of long standing.

the influence of Thomas Cromwell, who remained his friend to the end; so that, though matters had to be carried to extremity, there seems to have been little bitterness on either side. Trouble began in the summer of 1534, with an order that the Bible should be read aloud to the monks and expounded by a Secular; and Abbot Sagar seems to have determined that if the thing had to be, it should be done by a Secular of the right sort. His friends at Oxford sent to him one Curtis, a B.D. of Magdalen, who was so very much of the right sort that he had not sworn to the king's succession or subscribed against the Bishop of Rome. These defects having been supplied, Abbot Sagar and Curtis expounded at Hailes, and not only so, but the abbot carried the war into the enemy's country by sending Curtis to expound at Winchcombe, where Saunders, the parish curate, had been expounding to the monks—much to their disgust. Saunders naturally found himself no match for the subtle Duns-man Curtis. Further, he had felt constrained to utter a faithful witness against two sermons preached by the Abbot of Hailes; so he complained to Bishop Latimer, who complained to Cromwell, who summoned Curtis to be interviewed by himself. Abbot Sagar was promoted to the dignity of chaplain to the king. Events moved on steadily to the inevitable end, and Abbot Sagar seems to have thought that if there must needs be a surrender it should be made in honesty and sincerity, and so, on Christmas Eve, 1539, the house was given up into the king's hands, with its treasures and jewels complete, its woods uncut, its lands well tilled and duly stocked and sown: "He did surrender his house with such discreet and frank manner as we have seen no other do better in all our journey." So said the king's Commissioners when there was no longer an Abbot of Hailes.

It will be well known to members of our Society that during the last few years an extensive work of excavation has been carried on at Hailes, to a very great extent under the care of Mr. Baddeley. The book gives a full and admirable account of these excavations, and of the results which have flowed from them. It is illustrated with a large number of pictures of the ruins of the abbey, and of objects of interest and beauty which were found on its site, and there is likewise a plan of the church and its subordinate buildings as their arrangement has been made manifest by the careful digging which has been carried on. And no doubt to many people this accurate restoration of the ancient fabric will give its chief value to what is a really beautiful book. Ten years ago there were but the green fields, with some ruined walls and arches rising in a few places above the surface. Now it is possible to stand upon the site and mark out in thought the disposition of the buildings of a noble church which was larger than the cathedrals of Bristol and Wells.

Besides the history of the abbey, the book contains an account of the manor and parish, but neither of these presents any points of striking interest, the chief feature in early days being a small castle founded in the evil days of Stephen, which did not, however, exist very long. At the Dissolution, the site of the abbey was granted to Queen Katharine Parr, who died on September 5th, 1548, at the age of 39; then it was granted to her husband, Lord Seymour of Sudeley, who was beheaded on March 20th, 1549; and then to her brother, William Parr, Marquess of Northampton, on whose condemnation without legitimate issue, in 1553, it returned to the Crown. It does not seem to have brought much good fortune to its possessors. There are two interesting lists of place-names and field-names. Among the field-names is that of "Tobacco-piece," testifying to the cultivation of the weed, which seems to have been maintained from soon after 1620 till nearly the end of the century, in spite of sharp adverse legislation.

The book, which was printed in Gloucester, is "Dedicated to the Bristol and Gloucestershire Archæological Society," a kindly act which will be fully appreciated by our members, as testifying on the part of our past President not only to an assurance of sympathy, but also to the fact that, in the opinion of one who is in a position to judge, our Society has done—and, we may surely trust, is still doing—really good service in preserving the memory of the life and work of those who have gone before us.

ALCUIN OF YORK. Lectures delivered in the Cathedral Church of Bristol in 1907 and 1908, by the Right Rev. G. F. BROWNE, D.D., D.C.L., F.S.A., Bishop of Bristol. London: Society for Promoting Christian Knowledge. 1908.

It speaks well for the interest which the early history of the English Church excites that within four years of the publication of Mr. C. J. B. Gaskoin's book on *Alcuin: his Life and Work*, by the Cambridge University Press, we have another book on the same scholar also the work of a Cambridge man. And in considering our bishop's book, our thoughts naturally go back to the very pleasant companion work on St. Aldhelm, published a few years ago. The literary history of the English Church between the coming of Theodore and the death of Alcuin falls naturally into three divisions, corresponding with the lives of three famous scholars—Aldhelm of Malmesbury, Bede of Jarrow, and Alcuin of York; and then the golden age of early English learning was over, and Aachen or Tours took the chief position which had belonged to schools on this side the Channel. But the three scholars stood in

another way in natural order. In the time of Aldhelm all seemed bright and joyous; one after another the nations of the Angles and Saxons accepted Christianity; kings were the fathers of the Church, and queens its nursing-mothers. Clearly it seemed Christ had come, conquering and to conquer, and Woden and Thor had gone under, never to reappear. Bede had lived more than half his scholar's life when St. Aldhelm passed away, and in his time Early English learning reached its maturity; but the evil days had already begun to be, and in his letter to Ecgbert, Bishop of York, the venerable saint pointed out the sources of corruption which had arisen, and the various forms of mischief which were likely to arise. In the time of Alcuin his words came true, and the swords of the Northmen forced home upon the men of Northumbria the point of the warnings of the scholar of Jarrow. *Corruptio optimi pessima.* Nothing is more sad or disappointing than the deterioration of the English character in the generations which followed the acceptance of Christianity. In his letter to Ecgbert, Bede dwelt in scathing terms on the luxury and licentiousness of English women; in point of morality they were worse than the very heathen of the Continent. In the towns on the roads to Rome were English women leading the very vilest lives. And as the women had lost their chastity, so were the men in danger of losing their courage; their effeminacy in dress was an outward index of loss of character. A nation so degraded could never defend itself, and it was proved even in the life of Alcuin that as such degenerate Englishmen would never have been able to overcome the Romanised Britons in the days that were past, so they were unable to defend the land which their fathers had won from the Northmen who came against them. As Bede pointed out, one great source of mischief lay in the system of hereditary monasteries. It had become an elaborate plan for making the best of both worlds. Wealthy men dedicated lands to the service of God, and became heads of their own minsters, neither knowing nor regarding the rules of the monastic life; their wives did the same, ruling over houses of women; or even, as a worse development of this evil system, mixed houses of men and women were set up. An instance of such an hereditary minster in our own district is that of Withington (*Transactions*, xxx. 19). Bede would have these loose houses brought under rule, or, as the dioceses were too large and more bishops were urgently needed, he would use the endowments of such minsters as a fund for the maintenance of the new bishoprics.

It is curious that Alcuin himself came by right of birth into the possession of one of these hereditary monasteries, near the mouth of the Humber, which had been founded by a certain Wilgils, to whom a son was born in 657, some eighty years before the birth of Alcuin. And

though the system may seem an impossible one to us, as it seemed a very bad one to Bede, yet Alcuin insisted very strongly on the lawful nature of the hereditary descent and government of a monastery; just as so excellent a bishop as St. Ecgwin of Worcester recognised and provided for the succession of Hrotwari to Withington, though she was at the time a child of tender years.

Alcuin's life was a singularly uneventful one. He was born in 735, the year of Bede's death. At an early age he entered the school at York, of which he became practically the head in 766, obtaining the nominal headship on the death of Archbishop Albert two years later. In 782, with the consent of the king and archbishop of the Northumbrians, he entered the Court of Charles the Great, with whom, except for a short visit to York ten years later, he remained till his death in 804. Alcuin was rather a scholar like Bede than a missionary and founder like St. Aldhelm. We cannot imagine him composing a song and setting it to music and reciting it, or sitting by a bridge over his favourite Ouse, and singing to attract a congregation to whom he might speak the words of life; still less do his quiet closing years at Tours answer to the five years of strenuous episcopal toil which crowned the life-work of St. Aldhelm. But there is room in the Church for the prophet as well as for the apostle, and the work of the last great master of the school of York was no less useful than that of the first Bishop of Sherborne, and, at any rate, the Court of the great King of the Franks gave a wider range of influence than any realm in Britain. While if his letters, with their elaborate arrangement of fanciful names (however useful these may have been for veiling differences of social rank), seem to us stilted and artificial and too much like pronouncements of later times, which people read (or not) and smile at and pass by, there can be no doubt that by many of those to whom they were addressed they were eagerly read and obediently followed.

The bishop tells his story with the vigour of a Yorkshireman, the loyalty of a pupil of the school of which Alcuin was head master, and the sympathy of a scholar, and he has given us a little book well worthy to be set side by side with his genial life of St. Aldhelm. One or two points may be noted. The title *virago* applied to Luitgard, Queen of Karl, was by no means "inauspicious"; it meant "of a masculine mind," and may very well be compared with the lines of Henry of Huntingdon (M.H.B. 745, A.) concerning the Lady of the Mercians, which are distinctly complimentary:—

> *"Jam nec Cæsarei tantum meruere triumphi,*
> *Cæsare splendidior virgo virago vale."*

With regard to Alcuin's use of *sacerdos* sometimes for "bishop" and sometimes for "priest,"[1] it is likely that the matter is not merely one of translation, but that he had in his mind (as no doubt Bede also had in his use of *sacerdos*) the very old idea that bishops and priests are but one order, that they make up together a single *ordo sacerdotum*. This view is expressed very strongly by Ælfric, Canon 17: "Presbyter is Mass-priest or 'old-wita'; not that every one is old, but that he is old in wisdom. . . . There is no more difference between Mass-priest and bishop than that the bishop is appointed for ordaining priests and bishoping children, and hallowing churches, and caring for God's rights, because it would be too complicated if every Mass-priest did this: but they have one order, though the former are higher in rank." In his *Pastoral Epistle*, §§ 35, 36, 37, Ælfric develops this teaching more fully. The date of these documents is fixed by the fact that Ælfric wrote the Canons for the use of Wolfsin, Bishop of Sherborne 992–1001, and the Pastoral Epistle for Wolfstan, Bishop of Worcester and Archbishop of York 1003–1023. It is worth noting that the first question and answer in the Dialogue of Archbishop Ecgbert, under whom Alcuin lived as boy and master in the school of York, seems to assert the identity of the order of bishop and priest. The question runs: "In case of necessity, of what value is the oath of bishop, priest, deacon, or monk?" The answer is: "Let the aforesaid orders have the power of testifying according to the degree of their dignity, the priest according to the number of 120 *tributarii*, the deacon according to the number of 60 *manentes*, the monk according to the number of 30 *tributarii*; that is in a criminal cause. But if a strife arises concerning land-boundaries, it is lawful for a priest to bring into the possession of the church by the power of his own oath the land of one *tributarius*. The same right is granted to two deacons, and the testimony of three monks is sufficient for the same purpose"[2] It is clear that in this place in both cases the oath of a bishop and of a priest is considered to be of the same value, that both orders are included under the term *presbiter*.

With regard to the view (page 127) that the harrying of Lindisfarne in 793 is to be dated with two copies of the Chronicles on January 8th, Mr. Plummer[3] quotes the Annals of Lindisfarne and Simeon of Durham as putting it on June 7th or 8th. It is certainly unlikely that the Northmen would have set out to cross the ocean in the first week in January, and the Annals and Simeon are better northern authorities than the Chronicles. Moreover, there is a similar miswriting of Jañr for Junii in

1 Pages 95, 311, &c.

2 Haddan and Stubbs, iii. 404. *Tributarii* and *Manentes* were equivalent terms for landholders.

3 *Two Saxon Chronicles Parallel*, ii. 62.

the Peterborough Chronicle for 802, where an eclipse of the moon is placed on xiii kl Jañr, which really happened on May 21, xii kl Junii.

The period of Mercian domination in which the active life of Alcuin fell was singularly favourable to the growth of Papal authority among the English peoples. It was with the consent of Pope Adrian I. that the Archbishopric of Lichfield was set up, and with that of Pope Leo III that it was suppressed. In 808 Eardulf, King of Northumbria, who had been expelled from his kingdom twelve years before, was restored by the interference of the Pope and the Emperor, while about 820 King Kenulf, when threatening to banish Archbishop Wulfred, thought it necessary to declare that he should not return even at the intercession of Pope or Emperor unless he gave up certain lands and paid a certain sum of money.[1] It certainly seems possible that but for the crushing defeat of the Mercians at Ellandune, in 825, and the confusion caused by the invasions of the Northmen, the papal aggressions of the reign of Henry I. might have been antedated by some three centuries.

The last twenty years of Alcuin's life, which were spent on the Continent, may seem to be of less personal interest to English people than his earlier life at York; but it was really the period of his greatest influence, in which his most important work was done, and there is a good short account of his share in the Adoptionist and Iconoclastic controversies. There are also pictures of the continental churches connected with the history of Alcuin, and there is a satisfactory index.

A HISTORY OF THE RED MAIDS' SCHOOL. By WALTER ADAM SAMPSON. Privately printed. 1908.

IT is likely that no borough in England is better supplied with excellent schools of all kinds than Bristol, and when in the month of November in each year the citizens praise their famous men and the fathers who begat them, rich men furnished with ability, living peaceably in their habitations, honoured in their generations and the glory of their times, it is customary that the children of the great foundation schools of the city should take their part in the commemoration. According to long-established usage, the boys of Colston's Hospital attend the cathedral on November 13th, the anniversary of Edward Colston's birth, and six days later the boys of Queen Elizabeth's Hospital, founded by John Carr, and the girls of the Red Maids' School, founded by John Whitson, attend at St. Nicholas' Church on the day appointed by Alderman Whitson's will, as a proof that the seed of those pious founders standeth fast, and their children for their sakes.

1 Haddan and Stubbs, iii. 561, 597.

John Whitson was born of poor parents at Clearwell, by the Forest of Dean. He came to Bristol in his boyhood, and prospered—as he tells us in that singularly dignified piece of seventeenth-century devotion, his "Pious Meditation": "I may truly say, and profess to the glory of God, that with my staff I passed over this River Severn, and now am risen to a wealthy portion." He died in 1629, and being childless, he left the greater part of his property for charitable purposes. His scheme for his girls' school was a wise one. The management was to rest with the Mayor and Corporation and their wives, and the forty girls should be daughters of poor freemen, who should be taught to read English and to sew, and to be bound apprentice, all the time wearing red cloth. Within six years of his death the school was opened, and it has continued until now. The two blots in the scheme were that the girls were to be bound apprentice, and that as the mistress depended upon their earnings, the school was practically farmed; and it was not until these two blots were removed, in 1838, that the school really prospered. At one time all the girls were employed in carding wool; at another a girl was apprenticed to a mason; but since the school was housed in its present building, in 1843, it has done thoroughly good work. Much has been changed. The girls need no longer be freemen's daughters; the scheme of their instruction has been enlarged; a large proportion of them have become teachers, not only in England, but abroad. The red frock, however, is still continued, and those who are privileged to see the picture of the very pretty little red maid which Mr. Sampson provides will trust that it will long continue. Certainly the present-day garb of the Colston boy is not encouraging. It may be that in the future the school may be removed into the country, and then another link with the past will be broken. The present writer is one of the rapidly-dwindling band of those who can remember the time when on fine Sunday mornings the children of the three great schools would walk round and round College Green before service, until the red-clad Colston boys turned into the cathedral, and the yellow-clad City School boys and the red maids found their way into the Mayor's Chapel—St. Mark had not then been rediscovered.

But the school is in good hands. Whether in Bristol or out of it, the children will be well cared for, and if the good old alderman could come back we cannot doubt that he would be pleased with the sight of his forty poor maids grown into eighty, still clad in the red that was dear to him, testifying to the truth of the saying with regard to good men who have gone before: "Their seed shall remain for ever, and their glory shall not be blotted out. Their bodies are buried in peace, but their name liveth for evermore." All those who are interested in the

foundation schools of Bristol will be grateful to Mr. Sampson for this little book.

THE WOOLLEN INDUSTRY OF GLOUCESTERSHIRE: A retrospect. By Sir WM. H. MARLING, BART. *Stroud News*. 1908.

THIS pamphlet consists of an address delivered at the opening of the Winter session of the Stroud Technical School on October 5th last, and it gives a very interesting account of the Gloucestershire woollen industry during the nineteenth century, throwing 'for instance' a good deal of light on the condition of things represented in *John Halifax*. It is much to be wished that someone who is acquainted with the conditions of the woollen industry in the shire would compile a really good account of its early history. Nothing of the kind exists at present, the account given in Volume I. of the *Domesday History of Gloucestershire*[1] is only tentative, and is marked by the lack of acquaintance with local matters which is characteristic of that volume. For instance, the documents relating to the Cistercian Monastery of St. Mary, Kingswood, printed in our *Transactions* (xxii., 179–256) form a mine of information with regard to wages and values of country products, including wool, in the thirteenth century; but the Victoria History knows it not. In 1241 we find the house expending 25s. 4d. on rams bought in Lindesay, and receiving: For better wool, £137; for one sack of middle wool, £5; for lok, or inferior wool, £24 18s. 7d. Evidently by that time the growth of wool was a very important industry on Cotswold. Where and by what methods was it worked up into manufactured products? It can hardly have been all sent out of the district. There is not a single paper in our *Transactions* on the woollen industry of Gloucestershire, and that is a circumstance which is certainly not creditable to those of us who live in the districts where that industry still forms the means of livelihood for a very considerable population.

1 Pages 151–163.

MONUMENTAL EFFIGIES.

By IDA M. ROPER, F.L.S.

RURAL DEANERY OF GLOUCESTER.

BROCKWORTH CHURCH—Dedicated to St. George.

Sir Christopher Guise, Bart., A.D. 1670.

1. Civilian.
2. Bust.
3. White marble.
4. Life-size.
5. The bust represents a stout, middle-aged man, with long, curly hair, a small imperial beard and upturned moustache with a cloak draped in loose folds round the neck and shoulders.
8. The head is placed in a deep, round recess, framed by a handsome wreath of fruit and foliage. Above is the crest and coat-of-arms held up by two flying cherubs, and beneath an inscribed tablet bordered with a design of acanthus leaves ending in a Death's head.

The arms are: " (Gules) 7 lozenges 3.3.1. vair on a canton (or) a mullet pierced (sable) with an inescutcheon of the badge of Ulster," Guise.

Crest: Out of a ducal coronet (or) a swan issuant argent beaked (sable).

9. Inscription :—

" Hic situs est ille Honorabilis
Christopherus Guise in hoc Agro Gloucest.
Miles ac Baronettus, necnon ab utroque
praelustrium proavorum sanguine
longissima serie perinsignis ; vir erat
non vulgariter eruditus, indolis per

acutae, memoriae tenacis, ingenii
vividi, judicii perquam subacti, hinc
propter eximias dotes, sidem, fortitu-
dinemque provinciae suae propraefec-
tus alter a Regio diplomate con-
stitutus est, unde postquam fidelis
ille patriota regi, patriae, sibi suisque
satisfecisset & interiores provinciae
suae comitatus urbem Glocestriae
circumjacentes ab urbis servitudine
perantiquâ iniquisque civium privile-
giis emancipasset immunesque
posteris reliquisset, sal aera MDCLXX
aet 53. Heu ! nimis properant fata !
Pretiosae cujus memoriae unicus filius
ac haeres Johannis Guise, Miles
ac Baronettus, hoc Monumentum
parentavit."

SIR CHRISTOPHER GUISE, Bart., died 1670, aged 53.

10. The monument is not painted.

11. There are no mutilations.

12. Placed on the north wall of the chancel.

13. Illustrated and described in *Trans. B. & G. Arch. Soc.* vol. vii, plate xix, p. 162. Inscription given in Bigland, *History of Gloucestershire*, vol. i, p. 252.

14. It is in excellent condition, and the details are beautifully sculptured. It was erected during the baronet's lifetime.[1]

15. Sir Christopher Guise, born in 1617, was the eldest son of William Guise and his wife Cecily, daughter of John Dennis, of Pucklechurch, co. Gloucester. He appears to have inherited a number of manors, to which he added others by purchase, and on July 10th, 1661, was created a baronet. He married twice, and dying in 1670 was buried at Brockworth, his successor being his son John.[2]

[1] *Gloucestershire Visitation*, 1682, p. 81.

[2] *Trans. B. & G. Arch. Soc.*, vol. iii, p. 67.

ELMORE CHURCH—Dedicated to St. John the Baptist.

John Gyse, a.d. 1472.

1. Military. Esquire in armour.
2. Incised figure.
3. White marble slab on a freestone tomb.
4. Under life-size, 5 ft. long.
5. The figure is represented in a complete suit of plate armour, with the addition of a narrow standard or collar of mail. The body is encased in a metal backplate and breastplate, to which is attached a light skirt of three taces with two short fluted tuilles buckled to it, and a small baguette between. The shoulders are protected by large and heavy-ridged pauldrons, and the arms by brassarts and vambraces, with large projecting coudes. The gauntlets of overlapping plates with short cuffs are jointed, and not divided at the fingers. The legs are cased in cuisses and jambs, which meet very pointed solerets with ridged articulations and spur straps ; the genouillères are small, with strengthening plates above and below the knees. A narrow belt is passed diagonally across the taces, to which is fastened a long sword, the cross-hilt and pommel being defaced. The figure is shown bareheaded, with long straight hair to the shoulders, and the hands in the attitude of prayer.

Similar armour is shown on the brass of Thomas Peyton, Esq., 1484, Isleham, Cambridgeshire.

6. The head rests on a square, tasselled pillow, its covering loosely laced at the sides.
7. The feet are placed in front of a large talbot lying down, the front paw raised. It has a wide, studded collar, with ring attached.
8. The slab, with an inscribed border, is placed on the top of a plain freestone table-tomb. Above the head of the figure is an incised Gothic canopy of handsome tabernacle work, and on either side are two blank shields. In Bigland's time they bore the arms of Guise, Wysham, Beauchamp, etc.

9. Inscription, in Gothic characters :—

" (Hic) ja(ce)t Johēs Gyse et Alicia uxor ejus qui quidem Johannes feliciter obiit in Cōmunione omniū animarum anno dn̄i millesimo CCCCLXXIJ quo(rum a'i abs) p'picietur deus. Amen."

JOHN GYSE, Esq., died A.D. 1472.

10. The incised lines are painted black.

11. The canopy above the left of the figure is nearly obliterated, as well as the left shoulder and arm and sword pommel.

12. Placed on the north side of the chancel, within the sanctuary.

13. Illustrated in Lysons, *Coll. of Gloucestershire Antiq.*, plate xliii, and in Bigland, *History of Gloucestershire*, vol. i, p. 545.

14. The general condition is good.

15. John Gyse was the direct male heir of a family settled at Elmore Court since about the end of the thirteenth century. His wife was Alice, daughter and co-heir of Sir William Wysham, Lord of Churchill, co. Worcester, and they left a son, John, to succeed them in the various manors. John Gyse died in 1472, and his wife on June 29th, 1487, being about sixty years of age.[1]

ST. JOHN BAPTIST CHURCH, GLOUCESTER—Dedicated to St. John the Baptist.

THOMAS PRICE, A.D. 1678.

1. Military. Esquire in armour.
2. Upright, half-length effigy.
3. Stone.
4. Life-size.
5. The figure represents an old man in most of the armour he wore in the field as an officer of the Lancers some thirty years

[1] *Trans. B. & G. Arch. Soc.*, vol. iii, p. 56.

before his death. He has a breastplate slightly peascod with small pauldrons and epaulières of two plates, and vambraces, brassarts and small coudes. The muslin sleeves of the shirt are loosely turned back at the wrists, and at the throat is a knotted cravat with very full ends. Across the breast from the right shoulder is a broad band, passed loosely round the top of a sword with S-shaped hilt, its blade hidden by a scarf draped at the waist. The left hand grasps the pommel, whilst the right holds the short truncheon of a commander. The hair flows in ample curls to the shoulders, and the face is clean shaven.

8. A mural monument, with the half-figure facing outwards from an oblong recess, bordered with scrollwork and plain oval shields in the spandrels. On either side a twisted column, with classic capital, rises from a handsome bracket to support a moulded architrave and interrupted pediment, on which recline two long-haired cherubs resting on skulls, and holding laurel wreaths. Between them are a framed coat-of-arms and two inverted torches.

The arms are now illegible, but Fosbrooke (*Hist. of Gloucester*, p. 315) gives them : " Sable (should be gules), a lion rampant argent (armed azure)," PRICE, impaling " Party per pale indented argent and azure two lions rampant combatant counterchanged," DRIVER.

9. Inscription on tablet beneath the figure :—

" M. S.

Thomas Price, Viri vere Armigeri Guippe qui sub Carolo Primo Martyre Gloriosissimo in Bello contra Perduelles Gesto saepe Vulneratus, semel pro mortuo derelictus Clarissime meruerit ; Domi, Foras, Exul Redux semper sui

Similis Fortis et Cordatus

Pacis restitutae Artes non minus calluit et coluit quam olim

Mulitiae in Civitate Gloces, bis Praetor, diu Militiae

Praefectus ; semper aequanimus suavis, benignus Omnibus
Etiam male de Se et Familiâ sua meritis quorum Poenitentiam
Quam poēnam maluit
Post tot curas aerumnas, honores labores fortiter Sustentatos
Cum sanguis, saepius effusus, nec Venis nec Vitae ulterius
Suppeteret Animam puram et defaecatam ut Vere Christianum
Decuit, sancte efflavit Anno Aetatis 57.
Januar 14 A.D. 1678
Posuit moestissima conjux."

THOMAS PRICE, Esquire, died January 14th, 1678, aged 57.

10. The figure is painted buff colour, with its details gilded. The ornaments of the monument are gilt, and the pillars black.

11. The fingers of the right hand are cracked across and worn. The paint is peeling off.

12. Placed against the north wall of the chancel, within the sanctuary.

13. Illustrated and the inscription given in Fosbrooke, *History of Gloucester*, p. 315.

14. It is in fairly good condition.

15. There was formerly a slab on the floor of the chancel, recording the death of Thomas Price and his wife, describing him as alderman, twice mayor, and major of horse to King Charles I, and this is confirmed by the inscription, which shows that after an exciting life in the Civil War he settled down as an excellent citizen, respected by all. The years when he was mayor were 1666 and 1677. He married Dorothy, daughter of John Driver, Esq., of Aston, Gloucestershire, who lived to be ninety-four, and died in 1722.[1]

[1] Fosbrooke, *History of Gloucester*, p. 315.

Dorothy Price, a.d. 1693.

1. Lady.

2. Recumbent effigy in bas-relief, lying on the right side.

3. White marble.

4. Under life-size.

5. The figure is that of a girl lying down asleep, dressed in a long flowing gown covering the feet, with loose sleeves turned back at the wrists. Her hair falls freely to the shoulders, but is partly concealed by a coverchief arranged in folds on the forehead and falling behind. The hands are folded down in front. At the head, kneeling at a faldstool, is a younger girl in a loose gown and hair flowing to the waist, her right hand holding a handkerchief and the left elbow resting on the faldstool.

6. Beneath the head is a tasselled cushion.

7. There is nothing at the feet.

8. A large rectangular mural tablet of two panels with a small Corinthian pillar on either side, springing from a bracket of acanthus leaves to support a rounded pediment, with a lozenge shield in the centre. Above the pillars stand small figures of cherubs, their right and left foot respectively placed on a skull. The upper of the panels depicts the two figures in relief, with a background of clouds, and the lower one, divided in half, has an inscription on the left side only. Beneath the panels is a small oval tablet inscribed, and framed with scroll-work and a cherub's head.

Arms on the lozenge: "Sable (should be gules) a lion rampant argent (armed azure)," Price.

9. Inscription on panel:—

"To the Memory
Of the once graceful and now glorious
Virgin Dorothy, daughter of Major Tho. Price
Of this city, whose modesty, piety and affability
Added so amiable a lustre to her exterior beau-
ty as render'd her the joy of her parents, ye honour
Of her familiars and the delight of all that knew

Her prepar'd by these divine accomplishments for a
More heavenly conversation in the year of her mortality XXIII and of her redemption MDCXCIII she was
Received into the habitations of the Blessed
Her loving and dearly beloved sister Bridget desirious at
Once to expresse her grief and gratitude erected this
Memorial of their mutual love which after time hath
Ground this marble into dust and buried all monuments in
Oblivion shall preserve to immortality."

On oval tablet :—

"Also
Bridget Price, died ye 29th
of August 1753 aged 90."

DOROTHY PRICE, died 1693, aged 23.

10. The heraldry only is painted.

11. There are no mutilations.

12. Placed high up on the south wall of the chancel, within the sanctuary.

13. No illustration is known.

14. The condition is good, but the marble is discoloured by age.

15. Dorothy Price was the daughter of Alderman Thomas Price, Major of Horse to King Charles I, died 1678, by his wife, Dorothy, daughter of John Driver, of Aston.[1] His monument is also in the chancel.

CHURCH OF ST. MARY DE CRYPT, GLOUCESTER—

Dedicated to St. Mary.

SIR THOMAS BELL, Knight, A.D. 1566, and WIFE.

On the south side of St. Mary's Chapel, south of the chancel, there is a high table-tomb with the front and sides bearing moulded diamonds in relief with small blank shields in their centres. Formerly there rested on it painted figures of Sir Thomas Bell, in his mayoral robes and chain of office, and of

1 Fosbrooke, *History of Gloucester*, p. 315.

his wife Joan, both kneeling with a shield bearing their arms between them, but the effigies, with the upper portion of the monument, are now lying scattered and broken in the crypt of the church, to which they were removed about 1845.

Round the edge of the tomb is the following inscription, now nearly illegible :—

> "Dame Joane Bell the wydowe of Syr Thomas Bell, Knyght, hath caused this tombe to be made and fynished the same the XIIIJ day of June in the yere of ower Lord God 1567."[1]

Sir Thomas Bell, Knight, was mayor in 1536, 1544 and 1553, and attended much to the wants of his poor neighbours by establishing an almshouse, and by carrying on the manufactory of the "flat woolen caps" that was a staple industry of Gloucester. He died on May 26th, 1560, and his wife on June 12th in the following year.

Daniel Lysons, A.D. 1681.

1. Civilian.
2. Kneeling effigy.
3. Stone.
4. Life-size.
5. The figure is dressed in a loose coat, open in front with full sleeves turned back at the wrists to form cuffs. Beneath is a vest closely buttoned down the centre, with tight-buttoned sleeves, and moderately full breeches reaching to the knees. A plain muslin cravat is knotted at the throat, and the hair is long and curly, but straight across the forehead. The right hand holds an open book, and the left presses a handkerchief against the breast.
7. The figure kneels on a cushion facing outwards.
8. A mural monument with an oblong recess bordered with acanthus leaves, and having oval shields in the spandrels. On either side a twisted column with classic capitals rises from a massive bracket to support an architrave and interrupted pediment, on which recline two sleeping children in loose

[1] *Trans. B. & G. Arch. Soc.*, vol. xxvi, p. 305.

drapery and leaning on skulls ; between them is an illustration shield and two groups of fruit. Beneath the effigy is an inscribed tablet surrounded by acanthus leaves, and a narrow oblong one on the entablature.

Arms above the monument : " Gules on a chief argent nebuly azure issuant therefrom sun's rays proper," LYSONS.

Esquire's helmet, mantling and wreath, but no crest.

On spandrels : Dexter shield, LYSONS ; sinister shield, " Or a cross quarterly gules and sable in dexter chief an eagle displayed of the third," WEBB.

9. Inscription above figure :—

" Siste, Viator,
Et paulò attentus Imaginem meditare
Danielis Lysons."

Below figure :—

" Viri ad cujus Exemplar,
Integri Christiani simulacrum potes effingere :
Fuit enim inter Mercatores justus inter Literatos eruditus,
Inter Doctores Theologus, inter Liberales munificus,
Linguarum non solum Latinae, sed Graecae et Hebraicae
Exquisita cognitione insignis et Literarum quam Lucri
Amantior ad Sacras Literas se totum applicuit ; earumq
Plenitudinem adeo submisse adoravit ut raro aut nunquam
In Museolo, nisi flexis Genibus Sacras Paginas evolveret
In cumulandis opibus promptus sed Beneficiis
Et Eleemosynis largiendis tam propensus ut quot annis
Decimam partem Redituum pauperibus erogaret.
Tam flagranti Sanctimonia vitam degit quali
Alij è vivis discedunt ; Tot tantisq claruit Virtutibus
Quot vel Natura Mortalis recipit vel Industria perficit
Deniq Animam Laetitia Spirituali repletam
Et formiter de Divina Misericordia persuasam
Deo reddidit
Decembr 13 1681
Aetat 38."

DANIEL LYSONS died December 13th, 1681, aged 38.

10. The features are painted flesh colour, the hair, vest and breeches black, the coat in horizontal stripes of grey and gold, and the book and cushion red.

11. There are no mutilations.

12. Fixed in a window-sill in the east wall of the north chapel of the chancel. It was formerly in the chancel.[1]

13. No illustration is known. The inscription is given in Fosbrooke, *History of Gloucester*, p. 326.

14. The general condition is fairly good.

15. The family of Lysons is reputed to have been of importance before the Norman Conquest in the town of Neath, South Wales, and was brought by marriage to Westbury-on-Severn about 24 Ed. III (1350), where it was still flourishing in 1588. The father of Daniel Lysons was sheriff, and died at Gloucester in 1674, and the family continues of importance down to the present time.

Daniel married Anne, daughter of Nicholas Webb, of Gloucester, by whom he left a son, Daniel, born in 1672, and died in 1736.[2] The inscription records his success as a merchant, his love of the classics, and his great charity and piety.

MRS. DOROTHY SNELL, A.D. 1746.

1. Lady.

2. Bust in relief on a medallion.

3. Grey marble.

4. Life-size.

5. The head is in profile, with the wavy hair loosely coiled behind, a curl falling on the shoulder. Some drapery is arranged round the bust, leaving the neck uncovered.

8. A stately monument with a plain inscribed base supporting a slab of black marble, cone-shaped and having at its top a shield with arms. At the bottom of the slab is the medallion, kept upright by a life-size female figure, symbolical of Religion, and by a standing Genius, weeping and holding an inverted torch. The figure of Religion is seated

[1] Fosbrooke, *History of Gloucester*, p. 326.

[2] *Gloucestershire Notes and Queries*, vol. ii, p 533.

and dressed in flowing drapery and sandals, with a veil over the head crowned with a flame, the right hand on the breast, and the left with an open book upright on the knee; a cornucopia of fruit and corn lies by her feet.

The arms are :—

Quarterly (1 and 4) "Quarterly (gules and azure) a cross flory (or)," SNELL.

(2) "Party per pale (azure and gules) three lions rampant 2 and 1 (argent)," POWELL.

(3) "Fretty on a chief three mullets," (?) HUNTINGDON.

On escutcheon of pretence quarterly of 4 :—

(1) "(Azure) a fess and in chief two mullets (or)," YATE.

(2) "(Gules) a chevron between three crosses pattée (argent)," BERKELEY OF ARLINGHAM.

(3) "(Gules) a buck's head caboshed (or)," BOX.

(4) "(Gules) a fess between two chevronels (argent)," NOURSE.

Crest on a wreath : A demi-talbot rampant (gules) collared and lined (or) a crescent for difference.

The motto "In cruce victoria" is no longer legible.

9. Inscription on base :—

"To the memory
DOROTHY SNELL
Daughter of Charles and Elizabeth Yate
of Coulthrope in the county of Gloucester
Born the 20th day of February 1709–10
Married May ye 21st 1737
To Powell Snell Esq of Lower Guiting
She exchanged this Life for a Better
On the 30th Day of March 1746
Survived by Two Sons & One Daughter.
In her conduct
To her Parents, Husband & Children
Obedient, Faithful, Affectionate.
To her Friends, Neighbours & all Mankind
Sincere, Benevolent, Charitable.

In Health
An engaging Affability and Innocent Chearfullness
Rendered her the Delight of all who knew her.
In sickness
She sustained a Tedious & Painfull Distemper
And felt the Approaches of Death
With a Resignation & Fortitude
Which Christian Piety could alone inspire.
This Monument
In Gratitude to so Valuable a Wife
Powell Snell
Hath caused to be erected."

MRS. DOROTHY SNELL, died March 30th, 1746.

10. The monument is not painted.

11. There are no mutilations. "Scheemaker fecit" is inscribed on the upper edge of the base.

12. Placed against the north-east corner of St. Mary's Chapel, south of the chancel, now used as a vestry. It was formerly in the chancel.[1]

13. Illustrated and described in Fosbrooke, *History of Gloucester*, p. 327.

14. In excellent condition.

15. Dorothy Snell was the wife of Powell Snell, of Lower Guiting, and all that is known of her personally is set out in the inscription.

CHURCH OF ST. MARY DE LODE, GLOUCESTER—Dedicated to St. Mary.

(?) WILLIAM DE CHAMBERLAYN, A.D. 1304.

1. Ecclesiastical. Priest in Eucharistic vestments.
2. Recumbent effigy in high relief.
3. Freestone.
4. Life-size, 6 ft. 2 in. long.
5. The figure is attired in the vestments for the celebration of the Mass. He wears the plain amice, open at

[1] Fosbrooke, *History of Gloucester*, p. 327.

the throat, a full alb in long pleats to the feet with tight sleeves, a stole with plain ends, and over all a long pointed chasuble. On the left arm hangs a plain maniple. The head is tonsured, and the hair is rather bushy at the sides, but straight across the forehead. The feet are in pointed shoes, and the hands, uncovered, are crossed on the breast.

The effigy is almost identical with that of (?) Walter de Hatrop, *c.* 1301, Hatherop, co. Gloucester.

6. The head rests on a square pillow placed diagonally on a larger one reaching beneath the shoulders.

7. At the feet is a block of stone.

8. The effigy on its slab lies on the floor within a low-arched and moulded recess of the early fourteenth century. It was decorated with open cusps in Fosbrooke's time, but these are now broken away.

9. There is no inscription.

Might be WILLIAM DE CHAMBERLAYN, died 1304.

To judge from the long pointed chasuble, and the position of the hands, the figure represents a priest of the early part of the fourteenth century. The living of St. Mary de Lode was in the patronage of the Abbey of St. Peter, Gloucester, from 1302 to 1304, as was also the living of Hatherop; and from the close resemblance of this effigy to one in that church, it is likely that the two priests were trained together at the abbey, and appointed about the same time. If this be so, the date for this effigy would be fixed for 1302, in which year it is known that William de Chamberlayn was appointed incumbent. The next incumbent, under different patronage, was John de Bristol, succeeded in 1304.[1]

10. The figure is not painted.

11. The features are defaced, and a crack extends across the knees. The arch is mutilated.

12. Placed in a recess on the north side of the chancel.

13. Illustrated in Fosbrooke, *History of Gloucester*, p. 341.

14. The general condition is good.

[1] Fosbrooke, *History of Gloucester*, p. 329

ST. MICHAEL'S CHURCH, GLOUCESTER—Dedicated to St. Michael.

A KNIGHT, about A.D. 1300.

1. Military. Knight in armour.

2. Recumbent effigy, cross-legged below the knee, the left over the right.

3. Stone.

4. Life-size, 6 ft. 2 in. long.

5. The knight is enveloped in a suit of chain mail. The hauberk, which reaches to the middle of the thighs, has long sleeves, and a coif de mailles protects the head and shoulders. Chausses of mail cover the legs and feet, with straps buckled on the instep, to which are attached prick spurs; at the knees are small kneecaps, probably of cuir bouilli. Over all is worn a flowing surcoat reaching nearly to the ankles behind, and open a little in front. It is girdled at the waist by a narrow cingulum, and below, passing across the hips, is a broad sword-belt with a long sword attached. Borne upright on the left arm is a plain heater shield, fastened by a guige, which passes towards the right shoulder and disappears beneath the coif de mailles. The right arm is broken away, but the knight is probably in the act of sheathing his sword, the left hand appearing from under the shield to steady the scabbard.

6. The head rests on a square pillow set diagonally on a rectangular one.

7. The feet are on an animal lying down.

8. There is no tomb. The effigy with its slab is placed on the floor.

9. There is no inscription.

A KNIGHT, about 1300.

10. The rings of mail are no longer represented, that part of the effigy having been originally made of "gesso," and become worn off.

11. The whole surface is exceedingly worn, and the details of the costume are difficult to trace. The face and parts

of the left side and shield have been sawn away, and the right arm is broken off above the elbow.

12. Placed on the floor on the south side of the tower, at the west end of the church.

It was formerly in the church of St. Mary de Grace, but when that edifice was pulled down in 1654 the figure was placed in the churchyard of St. Michael's, and remained there until the restoration of the church in 1851.

13. No illustration is known.

14. The figure is well cared for now, but is in a very worn condition.

ST. NICHOLAS' CHURCH, GLOUCESTER—Dedicated to St. Nicholas.

JOHN WALLTON, A.D. 1626, and WIFE.

1. Civilian. Alderman in robe of office. Lady.
2. Recumbent effigies.
3. Stone.
4. Life-size. Man, 6 ft. 2 in. long ; the woman, 5 ft. 7 in.
5. The male figure wears a doublet slightly peascod and closely buttoned to the waist, where it is girdled by a narrow leather belt tied with strings and aiglets. The sleeves are full, fastened by seven buttons, and end in small ruffles. The breeches are not padded, but fall in straight folds to above the knees, and the tight hose, loose over the knees, are gartered beneath by ribbons tied in a bow and end. He wears his civic robe, open in front and bordered with a broad band of fur, its sleeves short and reaching to the elbows, and edged with narrow fur. At the neck is a small close ruff of four folds, and on the feet thick-soled pointed shoes, with straps tied across the instep. The hair is short and curly with a spade beard, whiskers and a small moustache. The hands are raised in prayer, and on the little finger of the right is a small jewel ring, and on the left are a round signet and a square jewel ring

on the first and third finger respectively. These rings are interesting as showing the shapes in fashion at the period. The features are those of an old man with sunken cheeks.

The wife wears a full gown to the feet, with tight pleated bodice and plain pointed stomacher. The sleeves with small epaulets are full, and trimmed with a longitudinal strip of insertion, and end in plain cuffs. Fastened to the bottom of the bodice is a narrow flounce, and at the neck a round and spreading ruff of four folds. On the head is a pleated cap, with lace edging hiding the hair, and a tall broad-brimmed hat with fluted crown, round which is twisted a wide swathe of silk. The feet, in thick pointed shoes, are just visible beneath the gown, which is arranged in rounded folds on either side. The hands are raised in prayer, and on the second and third fingers of the left hand are shown small rings.

6. The head and shoulders of both figures rest on large cushions, square and tasselled.

7. The feet rest on the slab only.

8. The effigies are on a large table-tomb placed against the wall in a corner. It stands nearly 3 ft. high, $7\frac{1}{2}$ ft. long, and $4\frac{1}{2}$ ft. wide, the slab being supported by clusters of three fluted Ionic columns at the corners, and in the centre by two single ones with a narrow panel between, dividing the side of the tomb into two decorated arches, with kneeling figures in high relief of the son and daughter. On the panel are representations of a spade, pickaxe, and Death's head suspended by ribbons. The son on the left wears a buttoned doublet, full gartered breeches, and a short cloak with square collar; and the daughter facing him wears a full gown, tight bodice fastened with large bows, an outstanding ruff, and a pointed Paris hood without the veil.

The west end of the tomb is arched, but without figures, and the east end is quite plain.

On the wall above the tomb is an inscribed tablet and coat of arms, framed by two pairs of fluted columns.

The arms are: "Vert on a pale or, between two horseshoes

(nailed for five) each inter 2 nails in chief and one in base points to the shoes argent a pair of maces in saltire or: on a chief per pale gules and purpure a boar's head couped close between 2 demi per pale roses en soleil argent rayonnant or issuing from sides."

These are the arms of GLOUCESTER CITY as granted by Christopher Barker, Garter, in 1538, with the difference that the "pair of maces in saltire" take the place of the "sword and cap of maintenance."

9. Inscription above the monument:

> "Here lyeth the bodyes of John Wallton, some time Alderman of this city, and of Alice his wife. Both lived in love and unity together many Yeares. Who, having finished their course in peaceable manner, departed this life. He the 20 of Sepr Anno Dom 1626, she the 3 of August Anno Dom 1620."
>
> JOHN WALLTON, died September 20th, 1626.
>
> ALICE, his wife, died August 3rd, 1620.

10. The features are painted flesh colour, the aldermanic robe and the son's cloak red, and the costumes of all the figures black with the ruffs white, and the jewellery in gold and colour. The cushions are red with gold tassels.

11. The lady's gown is very chipped, and the smaller figures are worn, the son's legs being broken away.

12. Placed in the south-east corner of the south aisle.

13. Illustrated in Fosbrooke, *History of Gloucester*, p. 367, and described in *Trans. B. & G. Arch. Soc.*, vol. xxiii, p. 126.

14. The tomb is in good preservation, and well looked after.

15. John Wallton was one of the city stewards, and became sheriff in 1613, and alderman in 1622.[1] The appearance of the maces on the city coat of arms may be due to his holding the office of sheriff, but not that of mayor.

[1] *Trans. B. & G. Arch. Soc.*, vol. xxiv, p. 310.

RICHARD GREEN, A.D. 1711.

1. Academical. An Oxford graduate.
2. Half-length upright effigy.
3. Freestone.
4. Life-size.
5. The figure is dressed in a cassock with tight sleeves ending in wide cuffs, a loose University gown with large full sleeves about the arms, a narrow falling band, and a square-topped collegiate cap on a flowing peruke reaching to the shoulders. The left hand has the fingers within the leaves of a small book, and the right hand is held over the breast.
8. A mural monument with the half-length effigy looking out from within a shallow oval recess, beneath a small circular canopy with curtains draped back with cord and tassels. Two Corinthian pillars and pilasters on massive brackets support an interrupted pediment, on which recline two nude cherubs holding wreaths and leaning on skulls, and between them is a shield with arms. The pilasters are decorated with books and quill pens suspended by ribbons.

Beneath the effigy is an inscribed tablet framed with cherub and Death's heads.

The arms are: "Azure three bucks trippant 2 and 1 or," GREEN.

9. Inscription:—

"In memory of a learned studious Divine Richard
Green, son of Richard Green of this city, Gent and
Elizabeth his wife. He had performed all exercise
for a Master of Arts; pen'd the sermon preached
at his funeral; finished his ministry in six
months breaking a vein in Oxford proved
fatal to him. He departed this life June ye 8th
1711 in the 23rd year of his age.
Hen: his brother died June ye 18th
1698 aged 9 years & Jeane aged 5 weeks."

RICHARD GREEN died June 8th, 1711, aged 22.

10. The features are painted mahogany colour, the garments and hair black, and the falling band white. The canopy is stone colour with its details gilded.

11. There are no mutilations.

12. Placed on the south-west wall of the chancel.

13. No illustration is known. The inscription is given in Fosbrooke, *History of Gloucester*, page 363.

14. It is in good condition. The figure and especially the hands are beautifully carved.

15. No further details are known of the young man.

CHAPEL OF THE HOSPITAL OF ST. MARY MAGDALENE, GLOUCESTER—Dedicated to the Holy Sepulchre.

A LADY, about A.D. 1290.

1. Lady.

2. Recumbent effigy.

3. Stone.

4. Under life-size, 5 ft. long.

5. The lady wears a long loose robe or kirtle, plain above the waist, and falling in straight folds over the feet. It is high in the neck, and has tight sleeves to the wrists. From the back of the shoulders is worn a long mantle, without any fastening. The hair is very curly over the ears and forehead, and confined by a simple narrow fillet, and from the crown of the head a full coverchief falls behind to the shoulders. Close about the throat is a string of round beads, and at the waist, between the hands, an article that might represent a book. The outline of the feet in pointed shoes can be traced beneath the robe. The whole figure suggests a young and slim maiden.

6. The head rests on two square pillows, the top one set diagonally.

7. The bottom of the robe nearly covers a small lion lying down.

8. There is no tomb. The effigy, with its slab, is raised off the floor by three stone blocks about one foot high.

9. There is no inscription.

An UNKNOWN LADY, about 1290.

Fosbrooke (*History of Gloucester*, p. 306) suggests that it represents a young daughter of Humphrey de Bohun, eighth of that name, died 1372, but the costume and style of hair point to a young girl who lived some eighty years earlier.[1]

10. The figure is not painted.

11. The nose, a portion of the left forearm and the book between the hands are worn; the right paw of the lion is broken away.

12. Placed west to east on the south side of the chancel, the only portion remaining since 1861 of the Chapel of St. Sepulchre. The effigy was brought here from St. Kyneburgh's Hospital, situated just within the south gate, about 1550, when Sir Thomas Bell, Knight, rebuilt it and converted it into a hospital for poor folk.[2]

13. No illustration is known.

14. It is in fairly good condition.

HARESFIELD CHURCH—Dedicated to St. Peter.

A LADY, about A.D. 1320.

1. Lady.
2. Recumbent effigy.
3. Stone.
4. Life-size, 6 ft. long.

5. The lady wears a long kirtle to the feet with tight sleeves, and over it a sleeveless côte-hardie, the slits at the side for the arms not being large enough to make it "sideless"; it falls in full folds to the feet, and is tight fitting above the waist. From the shoulders hangs a long mantle, but its method of fastening is not shown. The neck and chin are

[1] Planché, *British Costume*, p. 121.

[2] *Trans. B. & G. Arch. Soc.*, vol. xxvi, p. 50.

covered with a gorget drawn up on either side of the face and distended over pads of hair above the ears. A plain coverchief falls over the forehead and backwards in many folds to the shoulders, the back part being brought up to the top of the head and kept in place by a long pin passed twice through it. The shape of the feet in pointed shoes is seen beneath the kirtle. The hands are raised in prayer.

6. The head rests on a square pillow placed diagonally on an oblong one.

7. The feet rest on a dog lying down.

8. The effigy on its slab is placed within an ogee-arched recess of deep moulding with open cusped foliations, the lowermost spandrels filled with blank shields; the finial is broken away. It is flanked by moulded pillars with crocketed pinnacles. About 1845 there was placed in front of the recess and joined to it a raised tomb with recumbent effigy of a lady, which otherwise has no connection with it.

9. There is no inscription.

An UNKNOWN LADY, about 1320.

It has been suggested that the figure represents a member of the De Bohun family resident at Haresfield, or of the Fitzherbert family.[1]

10. There is no painting.

11. The nose is worn, and the fingers are broken away.

12. Placed in a recess on the north side of the western chancel. This may be its original position.

13. Monument illustrated in *Trans. B. & G. Arch. Soc.*, vol. xix, p. 338, and the effigy in Bigland, *History of Gloucestershire*, vol. ii, p. 28.

14. It is in good condition.

15. The connections of the families of the De Bohuns and Fitzherberts with Haresfield are fully described by Rev. J. Melland Hall, in *Trans. B. & G. Arch. Soc.*, vol. xix, pp. 284 to 304.

[1] *Trans. B. & G. Arch. Soc.*, vol. xix, p. 338.

A LADY, about A.D. 1325.

1. Lady.

2. Recumbent effigy.

3. Stone.

4. Under life-size, 5 ft. 2 in. long.

5. The lady wears a long kirtle to the feet, with tight sleeves fastened by eighteen closely-set buttons, and over it a côte-hardie, sleeveless and low necked, the slits for the arms not being large enough to make it "sideless"; it is tight-fitting above the waist, and its long folds are gathered up under the left arm. The hair is parted in the centre and bound by a narrow fillet, whilst braided tresses are brought from the top of the head over pads by the ears and fastened behind the nape of the neck. There is no coverchief or gorget. The tips of very pointed shoes are just visible beneath the folds of the kirtle. The hands are raised in prayer.

6. The head rests on two tasselled pillows, an hexagonal one placed on an oblong one.

7. The feet rest on a dog lying down and turned away from the figure.

8. The effigy on its slab is placed on a raised tomb joined to the front of an arched recess, which otherwise has no connection with it. The front is divided into six panels of trefoils within a circle, each bearing in its centre a blank shield. The slab is coffin-shaped, and has a deep moulded verge, on which are alternate shields and grotesque masks.

9. There is no inscription.

AN UNKNOWN LADY, about 1325.

It has been suggested that the figure represents an unmarried member of the De Bohun family, resident at Haresfield, or of the Fitzherbert family.[1]

The garments shown are of the style worn at the early part of the fourteenth century, but the figure is remarkable for being without the gorget, which was universally worn at this period.

10. There is no painting.

[1] *Trans. B. & G. Arch. Soc.*, vol. xix, p. 338.

11. The effigy is not broken, but appears to have been so renovated that it is not possible to determine how much is original. This work may have been carried out about 1845, although Bigland gives a drawing, made about 1791, where the figure is shown without mutilations.

12. Placed on the north side of the western chancel, in front of the tomb of an unknown lady, *c.* 1320.

It was originally in a recess in the north wall of the nave, but was removed to its present position about 1845.[1]

13. Monument illustrated in *Trans. B. & G. Arch. Soc.*, vol. xix, p. 338, and the effigy in Bigland, *History of Gloucestershire*, vol. ii, p. 28.

14. The general condition is good since its restoration.

15. The connections of the De Bohuns and the Fitzherberts with Haresfield are fully described by Rev. J. Melland Hall in *Trans. B. & G. Arch. Soc.*, vol. xix, pp. 284 to 304.

The effigy of a "Croisader" under an arcade, mentioned by Bigland and stated to have been of wood, has disappeared.[2]

HEMPSTED CHURCH—Dedicated to St. Swithin.

RICHARD ATKYNS, A.D. 1610.

1. Judicial.
2. Recumbent effigy, the left knee slightly raised.
3. Freestone.
4. Life-size, 6 ft. long.
5. The figure is dressed in the ordinary closely-buttoned doubtlet, with plain cuffed sleeves fastened at the wrist by five buttons, and ending in narrow muslin cuffs. This is almost covered by a gown lined with a plain material, with short sleeves puffed at the shoulders and long pendent ones. Round the throat is a closely pleated outstanding ruff of three folds, and on the head a coif, not fastened under the chin, but loose over the long curly hair. The features are that of a middle-

[1] *Trans. B. & G. Arch. Soc.*, vol. xix, p. 338.

[2] MS. notes of the late J. D. T. Niblett, Esq., F.S.A.

aged man, with a short pointed beard and drooping moustache. The feet are in thick-soled shoes. The left hand is on the breast, and the right, resting at the side, holds a short scroll.

6. The head and shoulders rest on a full tasselled cushion.

7. The feet rest against the crest—two greyhounds' heads addorsed, collared and ringed.

8. A high table-tomb, with recumbent effigy. The front is formed of three plain pilasters and two panels, each of the latter containing a shield with arms framed in scroll- and strap-work, and on the centre pilaster is a lozenge shield with arms.

In the panel on the side of the tomb is a cherub's head above some drapery.

Dexter shield: "Argent a cross within tressure of demi fleurs-de-lys between four mullets pierced sable," ATKYNS.

Sinister shield: Quarterly.

(1 and 4): "Gules a horse's head couped argent between three crosses crosslet fitchée or," MARSHE.

(2 and 3): "Sable a pile ermine," ? WICKE.

Lozenge shield: "Argent three sheaves of holly, 2 and 1 of as many leaves slipped vert banded gules," IRVINE.

Impaling: Quarterly.

(1 and 4): "Gules an inescutcheon in an orle of mullets argent," CHAMBERLAYNE OF PRESTBURY.

(2): "Gules a chevron between three escallops or," TANKERVILLE-CHAMBERLAYNE.

(3): "Argent a cross with tressure of demi fleurs-de-lys between four mullets pierced sable," ATKYNS.

This last coat must have been added at a much later date, and no description of it is to be found in the county histories. It refers to Mrs. Lydia Irvine, the date of whose death is not recorded, but who died a widow, as shown by the lozenge, and is known to have been living in 1771. She was the daughter of Edward Chamberlayne, died 1774, and his wife, Elizabeth, daughter and co-heir of Robert Atkyns, of Nether Swell, co. Gloucester, who were married at Lower Guiting in 1728.[1]

[1] *Gloucestershire Visitation*, 1682, p. 38.

9. There is no inscription.

Known to be RICHARD ATKYNS, Esq., buried November 3rd, 1610.[1]

Inscription on the wall above the tomb :—

" Here lyeth Elenor, the Wife of Richarde Atkins Esquior and Daughter of Thomas Marshe of Waresleie in the Countie of Huntington Esquior who died the 3 of Aprile An° Dni 1594.

Her godly Life, her blessed Death, her Hope & Consolation,

were Signes to us, & Seales to her of Joyful Resurrection."

10. The features are painted flesh colour, the gown scarlet, its lining, the doubtlet and coif black, the ruff and cuffs white, the cushion black and red, and the crest white.

11. The top of the left foot is chipped, and a tassel is broken away from the cushion.

12. Placed against the north wall of the chancel, within the sanctuary.

13. No illustration is known. Mentioned in the county histories, and in *Gloucestershire Notes and Queries*, vol. iii, p. 607.

14. The general condition is good.

15. The family of Atkyns resided formerly in Monmouthshire, and members of it were for many generations barristers or judges. The manor of Hempsted passed at the Dissolution from Llanthony Priory to Thomas Atkyns, Judge of the Sheriff's Court in London, and father of this Richard by his wife Margaret, daughter of John Cook. Richard was owner of a number of manors, and became a Chief Justice of North Wales and one of the Council of the Marches. He remained an esquire, and was not knighted as has been stated in error. He married Eleanor, daughter of Thomas Marshe, Esq., of Waresleie, co. Huntington, and died in 1610, leaving his third son, Sir Edward Atkyns, to succeed him.[2]

[1] Rudder, *History of Gloucestershire*, p. 490.

[2] *Ibid.*, p. 643, note.

LONGNEY CHURCH—Dedicated to St. Lawrence.

REV. RICHARD LITTLETON, M.A., A.D. 1713.

1. Ecclesiastical.
2. Half length upright effigy in high relief.
3. Stone.
4. Under life-size.
5. The figure is dressed in a straight coat fastened by one button, the sleeves having a row of buttons on the outside of the cuffs, and a narrow falling band at the throat. The tight sleeves of the shirt are seen at the wrists. The hair is short and curly, and the features clean shaven. The hands are in the attitude of prayer.
8. A small mural monument, with the figure in relief placed facing outwards from an arched frame, surmounted by the coat of arms. On either side of the figure is an open book, inscribed with a passage from the New Testament; and beneath, an oval inscribed tablet, with fringed drapery, resting on a wreathed Death's head.

The arms are: "(Argent) a chevron between three escallops (sable)," LITTLETON.

9. Inscription on tablet:—

"In Memory of
The Rever[d]. Mr. Rich[d]. Littleton, M.A., who was Minister
of this Place 58 Years. He was Pious, Painfull & Profitable
in his office. He finished his course and was gathered among his people October the 6th Anno Domini 1713. Aged 79."

On right-hand book:

Eph 1. v. 15 Wherefore I also after I heard of your faith in the Lord Jesus & love unto all ye saints. | chap 1. v. 16 Cease not to give thanks for you making men tion of you in my prayers. etc v. 17

On left-hand book:

Eph III v. 7 Wherefore I was made a minister according to the gift of the grace of God | chap iii. v. 7 given unto me by the effectual working of his power etc v. 21 Unto him be

REV. RICHARD LITTLETON, M.A., died October 6th, 1713, aged 79.

10. The hair is coloured yellow, as well as the edges of the books and the fringe of the drapery.

11. There are no mutilations.

12. Placed on the north-east wall of the nave. It was formerly in the chancel.[1]

13. No illustration is known.

14. The condition is good.

15. Rev. Richard Littleton was minister of Longney for fifty-eight years.

MATSON CHURCH—Dedicated to St. Katherine of Alexandria.

WILLIAM SELWYN, A.D. 1649, and TWO BROTHERS.

1. Three boys.

2. Half-recumbent effigies, lying on their side with one knee slightly raised.

3. Stone.

4. Life-size. The eldest 2 ft. 9 in. long, the others 2 ft. long.

5. The three children are represented in their shrouds, knotted on the head and thrown open to show the nightgown with embroidered turned-down collars and cuffs. The hair is very curly, and the feet bare. The eldest supports his head with the right hand, and rests the left on a skull. The other boys lie sideways with their heads pressed against a skull and their hands joined.

7. The feet are on the slab only.

8. A small mural monument of curious design consisting of a very shallow rectangular recess formed by two corbels supporting a pediment, and having beneath it a square inscribed slab with strap-work framing. Within the recess is the effigy of the eldest child, and on the sloping sides of the pediment

1 Bigland, *History of Gloucestershire*, vol. ii, p. 179.

are those of the two younger, and between them is a funereal urn standing on a bracket, on which is placed a shield with the coat of arms: "Argent on a bend double cotised sable three annulets or within a bordure engrailed gules. Differenced with a label of three points," SELWYN.

9. Inscription:—

"Memoriae Sacrum
Gulielmi, Theophili et Jasperi filiorum Gulielmi
Selwyn arm̄: et Margaretae uxoris eius qui
Uno eodemque fatali morbo correpti, fato
Cessere immature Gulielmus parentum pri-
mogenitus quinqueunium pene expletus 7mo die
Augusti ano̅ 1649 obiit. Theophilus triennium
Jasperus mensem aetatis undecimum peragentes,
Parum in morte, separati occubuere hic 27mo ille
29 die Septembris ano̅ 1655."

WILLIAM SELWYN, died August 7th, 1649, aged 5.
THEOPHILUS SELWYN, died September 29th, 1655, aged 3.
JASPER SELWYN, died September 27th, 1655, aged 1.

10. The heraldry only is painted.

11. There are no mutilations.

12. Placed on the west wall, on the north side of the window. It was formerly against the south wall.[1]

13. No illustration is known. The inscription is given in Rudder, *History of Gloucestershire*, p. 542.

14. The general condition is good.

15. William, Theophilus and Jasper were the three eldest sons of William Selwyn, of Matson, Ebley and Stonehouse, died 1679, and married in 1641 to Margaret, daughter of Edward Nourse, of Gloucester. A full account of the connection of the Selwyn family with Matson is given by Canon Bazeley in *Trans. B. & G. Arch. Soc.*, vol. ii, pp. 241–284.

On a window-sill on the north side of the chancel is an effigy, 2 ft. long, of a nude child with curly hair, half reclining within

1 Rudder, *History of Gloucestershire*, p. 542.

an open shroud ; the right hand supporting the head, the elbow resting on a skull.

Alongside, but separate, is an oval shield set in scrollwork with the following arms : " Azure three bars wavy argent," BROWNING, impaling " Argent on a bend double cotised sable three annulets or within a bordure engrailed gules," SELWYN.

The figure and shield were noticed by Canon Bazeley, about 1880, lying in the deanery grounds of Gloucester Cathedral. They are known to be a portion of the monument mentioned by Fosbrooke (*History of Gloucester*, p. 276) as existing in the " Mayor's Chapel," which was at the east end of the north aisle of the nave of Gloucester Cathedral to the memory of Samuel Browning, of Coaley, died 1676, aged 27, and of three of his infant children, Margareta, Samuel and Anna. Their mother was Margaret, youngest daughter of William Selwyn, of Matson, died 1679.[1]

About 1850, during repairs in the Cathedral, a number of seventeenth-century monuments were taken down and buried in the deanery grounds in order to be out of the way, and were partly unearthed again about 1880.

This figure and shield being recognised by Canon Bazeley, he obtained permission to move them into Matson Church, to be added to the numerous memorials of the Selwyn family.

STANDISH CHURCH—Dedicated to St. Nicholas.

A slab in the chancel floor records the death of Thomas Winstone, died 1582, and a monument on the south wall of the nave, formerly on the north wall of the chancel, commemorates some member of the Winstone family, as shown by the heraldry, but is without name or date. In connection with these memorials it is recorded that a monument, with recumbent effigies of Thomas Winstone, Esquire, and of his son and daughter-in-law, Sir Henry and Lady Dionise, died

[1] *Trans. B. & G. Arch. Soc.*, vol. ii, p. 280.

STANDISH CHURCH.

In the east corner of the north aisle, lying on the floor, is a thick stone coffin slab about five feet long, the history of which is not known. It has carved on it in low relief a woman's head, wearing a wimple and narrow fillet, and below it a circle containing a cross flory within a cusped quatrefoil. From the workmanship the slab would belong to the early part of the fourteenth century.

1609, was removed in the early part of the seventeenth century from this church and re-erected in the chancel of Long Burton Church, Dorset, by one of their daughters, Eleanor, the wife of Leweston FitzJames, because she had been denied permission to repair "these remembrances of her parents."[1]

HARDWICKE CHURCH—Dedicated to St. Nicholas.

JOHN TRYE, A.D. 1591, and SON.

1. Military. Esquire in armour and Civilian. Father and son.

2. Recumbent effigies.

3. Freestone.

4. The father, life-size, 5 ft. 10 in. long; the son, diminutive, 2 ft. 7 in. long.

5. The elder figure is dressed in a suit of Elizabethan armour without the usual elaborate decoration. He wears a backplate and breastplate made long-waisted with a projecting rim, ridged and brought to a peak in the form known as "peascod." At the neck a gorget of two plates stands up like a ruff, and the shoulders have the extra protection of large plain pauldrons; the arms are in brassarts, vambraces and tight coudes with narrow cuffs at the wrists. Twice buckled to the rim of the breastplate are two rectangular tassets of five Almayne rivets reaching nearly to the knees, but the sculptor having omitted to divide them down the centre, they have at present the appearance of a skirt of taces. They are worn over plain trunk hose; the genouillères are heavily ridged, and the legs are shown cased in hinged jambes, meeting pointed laminated solerets with a metal plate across the ankles without spurs. The edges of all the pieces are strengthened by a metal cording. Passed twice round the neck is a long chain of open links. A narrow sword-belt is hooked round the waist, and attached to it on the left side by buckles

1 Hutchins, *History of Dorset*, vol. iv, p. 133; *Gloucestershire Notes and Queries*, vol. ii, p. 158.

are two slings, buckled and showing eyelet holes, which hold in position a mutilated sword with rounded pommel and large hilt curved like the letter S. In the centre of the curve is a square bearing the initials I.T. The hair is worn short and low on the forehead with small square beard and curly moustache. The hands are in the attitude of prayer.

The son is dressed like a courtier of the same period. He is shown in a padded doublet, peascod, buttoned in front and confined round the waist by a narrow belt hooked in the centre. The sleeves are tight fitting with wide epaulets, and end in narrow cuffs at the wrists. Below are short, bombasted trunk hose with tight hose. The legs are broken away above the knees. Round the throat is an outstanding ruff of one fold, and below a chain of open links passes over the left shoulder and under the right arm. The hair is worn short, the features being youthful and clean shaven. The hands are placed flat on the breast.

6. The man's head rests on a form of tilting helm, and the son's on a square cushion.

7. The man's feet are pressed against a lion lying down and facing him.

8. The effigies are on one slab, and rest on a table-tomb beneath a narrow, arched canopy, the smaller figure lying alongside his father at his feet. On the north side the canopy ends in decorated pillars with the coat-of-arms and crest above, the front of the tomb being plain with a buck's head cabossed in relief in the centre. On the south side pilasters take the place of pillars with a similar buck's head above them, and a quarterly shield of four grand quarterings above the arch. The vaulting is panelled and decorated with a fleur-de-lys, acorns and sprigs of leaves, whilst a massive sculptured boss hangs from the centre.

The heraldry, described by Mr. Francis Were, is :—

On the north side, without tinctures, 1st and 4th grand quarters :

" (Or) a bend (azure)," TRYE.

2nd and 3rd grand quarters :

(1 and 4) " (Gules) three covered cups (or)," BOTELER.

(2 and 3) " (Argent) a buck's head cabossed (gules)," APARKE.

Impaling :

Quarterly (1 and 4) " (Argent) a saltire between four mullets (gules)," GORNEY.

(2 and 3) " Barry of eight (argent and gules) over all a lion rampant (or)," BRANDON.

Crest on a knight's helmet with mantling and wreath : A buck's head cabossed.

On the south side, also without tinctures, quarterly of four grand quarterings :—

1st grand quarter :

(1) " (Argent) three bars (gules) in chief a greyhound courant (sable) collared (or)," SKIPWITH.

(2) " Quarterly (sable and or) a bend argent," LANGTON.

(3) " (? Azure) a lion rampant (ermine)," FITZSIMON.

(4) " Quarterly (? ermine) and chequy (or and gules)," DE THORPE.

2nd and 3rd grand quarters identical :

(1) " (Sable) two lions passant in pale (argent) crowned and armed (or)," DYMOKE.

(2) " (Or) a lion rampant (sable)," WELLES.

(3) " (Gules) a fess dancetty (or) (between six crosses croslet of the second)," ENGAYNE.

(4) " Barry of eight (generally six, ermine and gules) over all three crescents 2 and 1 (sable)," WATERTON.

(5) " Vair a fess (gules) fretty (argent)," MARMYON.

(6) " (Ermine) five fusils in fess (gules)," HEBDEN.

4th grand quarter :

(1) " (Sable) a bend between six estoiles 2.1.1.2 (or)," (?) ASTERBY.

(2) " (Or) fretty (azure) on a canton (gules) a cross moline (of the field)," MUMBY.

(3) " (Or, may be argent) on a chevron (azure or vert) between three fleurs-de-lys (vert) as many martlets argent," HILTOFT.

(4) " (Sable) four martlets (? sea mews) volant 2.2 (argent)," MEWTER.

9. The inscription on the south side of the arch is nearly effaced. All that remains is :—

" Here lyeth John Try . . . . deceased."

Known from the heraldry to be JOHN TRYE, Esq., died 1591, and possibly PEREGRINE, his son, died April, 1580.

10. The inscription only is painted.

11. The tops of the fingers and the sword of the elder figure are broken away ; the boy's legs are also gone, and his ruff mutilated.

12. Placed on the south side of the chancel, in the arch dividing it from the Trye Chapel.

13. No illustration is known. Mentioned in *Trans. B. & G. Arch. Soc.*, vol. xiii, p. 57.

14. The general condition is fairly good.

The figures are roughly sculptured, and were probably the production of some local workman, many details of the figures being awkward and unfinished.

15. John Trye came of an old Gloucestershire family, and was the eldest son of John Trye, of Hardwicke, died 1579, and Mary, daughter of John Gurney, of Lernington, Suffolk. He was twice married, his first wife being Margaret, sixth daughter of Sir William Skipwith, Knight, of Flambsted, co. Hertford, by whom he had a long family ; his second wife being Alice, sister of Sir James Croftes, Knight. His eldest son, William, succeeded him, and died in 1609, and his fourth son, Peregrine, having died in 1580, and been buried in the church, is probably represented on the tomb.[1]

[1] *Gloucestershire Visitation*, 1623, p. 171.

WHITMINSTER CHURCH—Dedicated to St. Andrew.

REBECCA LLOYD, A.D. 1625.

1. Lady.
2. Kneeling effigy.
3. White marble.
4. Under life-size.
5. The figure wears a very full gown reaching to the feet the bodice of which is buttoned down the centre; it is open at the throat, and turned back with narrow revers fastened by a rose-shaped brooch. The sleeves are rather full and open, but buttoned at intervals to show the full muslin sleeves and deep-fluted cuffs of the chemisette, and have pendent ones from the elbow. At the throat is a large drooping ruff of two folds. From the shoulders hangs a long cloak, sleeveless, but with deep epaulets. The hair is worn very curly, and puffed out over the ears and confined by a close cap, over which a long coverchief or veil fastened on the shoulders falls loosely down behind. The right hand hangs at the side, and holds against the gown an open book with loose straps.
6. The head is supported by the left arm resting on a draped table with upright pedestal, on the side of which is carved a sand-glass; a closed book lies on the table.
7. The figure, facing outwards, kneels on a square cushion.
8. A mural monument with the kneeling effigy within a shallow semicircular recess with shields in the spandrels, and a cornice above supporting a shield with arms and two small seated cherubs.

On either side of the effigy are two low Corinthian pillars, and on the panels beneath them are figures of the two sons and one daughter carved in high relief, an inscribed panel between them.

On the right side, before a faldstool with book, kneel the two sons, their names, Tho: Lloyde & Geo: Lloyde, inscribed above their heads.

The eldest, Thomas, is dressed in a buttoned doublet, full breeches, gartered hose and high-heeled shoes, with a short cloak falling from the shoulders; the younger in buttoned doublet, full petticoat breeches, long cloak covering the feet, and a sash passed over the left shoulder and knotted under the right arm.

On the left side kneels the only daughter, her name not given. She wears a buttoned bodice, full gown, long cloak, falling ruff and Paris hood.

The arms are: On centre shield, "Quarterly or and azure four roebucks counterchanged," LLOYD, impaling, "Azure on a chevron between three suns in their splendour or a crescent gules for difference," HINSON.

In spandrels: LLOYD marshalled with HINSON.

9. Inscription beneath figure:—

> "Here lyeth Rebecca Wife of Thomas Lloyde Esq daughter of Thomas Hinson Esquire by Ann daughter of the Lady Springe daughter of Margaret Countess of Bath. She deceased the 16 day of Februā 1625.
>
> Virgo modesta fuit; pia Mater et optima coniux:
> Sed Parcas pietas flectere tanta nequit.
> Victa tamen vivit; Gentilq, insignia Soles
> Occiduos, mutat Splendidiore solo."

REBECCA LLOYD, died February 16th, 1625.

10. The figure is not painted; the details of the monument are gilded. The tinctures on the shields are nearly gone.

11. The cherubs on the top of the monument are very mutilated, and the hands of the daughter and elder son are broken away.

12. Placed on the north wall of the north aisle. It was formerly on the north side of the chancel.[1]

13. No illustration is known. The inscription is given in Rudder, *History of Gloucestershire*, p. 815.

[1] Rudder, *History of Gloucestershire*, p. 815.

14. The general condition is good. A monument closely resembling this one, and probably by the same sculptor, is erected to the memory of Margery Clent, 1623, in Gloucester Cathedral.

15. Rebecca Lloyd, the daughter of Thomas Hinson, of Tavistock, Devon, was the first wife of Thomas Lloyd, of Whitminster, who died in 1658, and lies buried on the north side of the chancel. He was descended from the family of that name in Monmouthshire, and the Whitminster estates came to him through his mother, Sybil, the daughter and heiress of Richard Bird, of Whitminster. Rebecca had three children, her eldest son, Thomas, being born in 1622. The husband refused to be made a knight at the time of the coronation of Charles I, the year of her death.[1]

[1] *Gloucestershire Visitation*, 1623, p. 105; Rudder, *History of Gloucestershire*, p. 814.

THE SMYTHS OF ASHTON COURT.[1]

By LEWIS UPTON WAY.

PRIOR to their migration to Bristol, the Smyth family were for three generations seated at Ailburton, near Lydney, in the Forest of Dean, in which district they were considerable landowners. The first Smyth on record was named John. He was living in the year 1422, and became the father of Robert, who by deed dated 1440 gave all his lands and tenements in Ailburton to his son, John Smyth, the second, who was father of Matthew Smyth. This Matthew removed to Bristol, where he became a merchant. His will is dated 1526, by which he leaves to his son, John Smyth, the third, all his lands in the Forest of Deane. The will runs: "In the name of God Amen. The 11th day of August in the year 1526, I Matthew Smythe of Bristowe Merchant hole of mind do make my testament and last will as hereafter followeth by God's Grace. First, I do bequeath my soul to God and my body to be buried in the Church of the White Friers in Bristow, and there to be said for my soul a trentall of masses. I do bequeath and give to our Lady of Walsyngham 4d. I do bequeath to our Lady of Worcester 4d. I do bequeath and give to the High Alter of St. Leonards for forgotten tithing 11s. I do give and bequeath to John Smythe my son all my land in the Forest of Dean and God's blessing and mine. I do give and bequeath to my wife Alice Smythe who I do make my sole executrix all the rest of my goodes. In the presens of W. Shipman and J. Winter marchants of Bristow and W. Saunders servant to the said W. Shipman."

John Smyth the third was, like his father, a Bristol merchant, and lived in Small Street, which at the time appears to have

1 Read at the Bristol Evening Meeting, December 16th, 1908.

been the fashionable quarter. On the table for inspection was his account book (1539–50), containing a long list of contemporary merchants: "Such as be Merchantes and hath credit of Merchants I think not to be denied to be of the mystery": Mr. Smythe, Mr. Jaye, Mr. Brampton, Mr. Richard Pryn, Mr. Spratte, Mr. Ballard, Mr. Codrington, Mr. Gorney (?), William Car, William Tyndall, Thomas Harris, Edward Pryn, William Jones, Thomas Tyzon, William Apponall, Thomas Hicks, John Cut, Thomas Harris, John Dayes, Giles Whit, Thomas Shipman, Robert Butler, Walter Roberts, John Pill, Allen Hill, James Chester, William Harvest, George Snygg, Henry Wyett, James Baileye, William Cooke, Francis Wesley, Richard Huntley, John Pryn, William Kyrke, John Swanne, John Channcellor, Lawrence Vyne, John Symonde, Robert Presey, Bartholomew Peynard, John White, Heugh Hamond, George Wynter, William Blacke, William Preston, William Baret, John Souche (?), Alexander Casy, John Barber, John Browne, Thomas Chester, Francis Prin, Martin Grenys (?), Edward, Francis Rowley, Randell Wilbury, Martyn Isted, Sampson Amersley, John Draper, Robert Alton, Mark Leyche, Frye, Barlowe, John Boidell, Thomas Aldworth, Nicholas Warre, John Sagester, George Badram, John Stone, ——, Heugh Drooper, Arthure Smythe, Richard Maunsell, Walter Standfast, T. Hemyng, Ric. Moest, Pope, Domynycke Chester, Robert Smithe, Robert Tailor, William Yong, William Yong, Mr. Cary, William Pepwell, William Yonge, John Northball, Mr. Jarvis, Mr. Stone, Mr. Sapy, The Wilsones, Michael Fondley, Parwell, John Watkyns, Steven Bragdon, Robert Ashe, Thomas Seward, Mr. Coper, Smythe the boke bynder, Thomas Cut, Ric and Ric Carie, Paynnes Sonne, George Knight, Humfery ——, Robert the Tailor, Henry Skinner, Edmund Woode, John Shryrt, Howlet, Edmond Jonys, John Jonys, Robert Newburn, William Pottell, Nicholas Kelley, Nicholas Sheth, ——, Mr. Davis' sonne, John Sebryght, Robert Sothewell, Lewis Robyns, T. Symonde, Robert Jefferies, Watte the baker, Nicholas Strasby.

These, no doubt, were men of worth and standing with whom he might fearlessly have business dealings. Some are ancestors of well-known families of to-day. Here was a special account: "Ryght worshuppful Mr. Smythe, after most humble commendations and harty thanks for yor gentylnes, ye shall pecyve that I have receyved thys present Fryday from you by Jos. Fowler a tunne of Gascon wyne the pryse £VII, XIIIs, IIIId, which money ye shall receyve by Jos. Fowler. I dyd send yo £X, XIIIs, IIIId, for 11 butts of sherry by Fowler at hys last beyng here, I marvell that you made no mencion of the receyt of hyt yn yor letter. Ye shall precyve that I have receyved from you in the hoole syns Chrystmas IIII butts of sherry and III tunne and a halfe of Gascon wynes with thys at this tyme. And yr sonnes have recevyd of me at dyvers tymes the hoole sume of £XV and I have sent unto yo by Fowler afore thys tyme £XXI, VIs, VIIId, and at this present tyme £VII, XIIIs, IIIId, for thys tunne of Gascon wyne and yet am I yn yr dett whych I trust to dyscharge at Saynt James tyde God wylling, who ever p'serve yo and yors, thys present Fryday beyng the XX day of June.[1]

"By yors Francis . . .

"Unto the Ryght Worshippful Mr. Smythe of Bristowe these be given with spede."

This style of book-keeping would hardly recommend itself to our present-day men of business. He appears to have dealt mostly in wines, but whatever his trade may have been he did well in it, and having accumulated money invested it, after the manner of his day, in land. In 1545 he purchased from Sir Thomas Arundel the manor of Long Ashton and the advowson, tithe, and parsonage of the chantry there, all for £1,000. Sir Thomas Arundel, of Lanhern, was Sheriff of Dorset in 1531–2, and a Commissioner for the suppression of religious houses, 1535. He was imprisoned for implication in the Cornish rising, 1550, and executed for a share in the Somerset rising, 1552. In 1547 John Smyth bought the

[1] June 20 fell on Friday in 1539, 1544 and 1550.

manor of Durleigh. That he was a man of public spirit, and an able man, we gather from the fact that he was chosen Sheriff of Bristol in 1532, and twice served the office of Mayor—first in 1547, in which year the images in the churches were thrown down, Edward VI being king, and again in 1554, when four men were hanged for coining base money, and their quarters set up over the gates of the city. He died on September 1st, 1555, whilst Mayor, and was buried in St. Werburgh's Church, where a tomb was raised to his memory and that of his wife. The manor of Ashton passed to his son Hugh, and the lands in Gloucestershire to his younger son, Matthew. The date of the death of Joan Smyth, his widow, Mr. Way had not been able to ascertain, but she was living between 1561–2, as a document proved. This was a request for a loan of £50 by Queen Elizabeth, and was called a benevolence.

After his father's death Hugh Smyth lived at Long Ashton, and no more was heard of the house in Small Street. A document dated 1563 throws some light on the characters of Hugh and his brother Matthew. It is a warrant addressed to the Mayor of Bristol, and signed by the Lords of the Council, for the apprehension of the two for misbehaving themselves towards Mr. Gorge, the Queen's servant. The exact nature of the misbehaviour is not stated, and Mr. Way could discover no sequel: "To our loving friend the Mayor of the Citie of Bristowe. After our hearty commendations, understanding by your letters and such examinations as have been of late held by you and others, that Hugh Smyth and Matthew Smyth of Bristowe have of late in such sort misbehaved themselves towards Mr. Gorge the Queen's Majesty's servant, having been sent into these parts for the Queen's Majesty's service, as is not to be supported, we have thought good to require you to cause first the said Hugh and Matthew to be apprehended if they remain in your jurisdiction, and bound in good bonds to appear accordingly before us within ten days next after the taking of the said bonds, and if they be not

within your liberties then we require you to show these our commands to the Sheriff of the county where they remain, wherebye we also command him to apprehend them and use the like order with them as we have by these appointed you and to advertise us with speed what you shall have done herein, whereof fail you not as you value her Majesty's favour. So fare you well, from Wyndsor the 20th of January 1563.— Yours loving friends, F. Bedford Pembroke, R. Dudley, E. Clynton, W. Howard, E. Rogers, F. Knolliz, W. Cecille, W. Petree, R. Sackville."

The year 1578 saw Hugh Smyth in trouble again, as this document showed :—

"Right honourable and very good neighbours, of long time past her Majesty's service hath been hindered and disquieted through the great disorders of Hugh Smyth a Justice of the Peace within the County of Somerset as by these articles here enclosed unto your worships it may more plainly appear. For the which hitherunto we have been silent though grieved hoping that he would reform himself according to his duty. But now perceiving that he will not desist from his wonted conditions and that by the countenance of his office he works his will in such sort that the same is grown to be intolerable, we are therefore enforced to inform your worships of the same, assuring your worships of our credit that as long as he may continue one of the commission whether will he mend his service towards her Majesty or his condition toward his neighbours. We are in the greater haste of his dismission for that your worships did in the last commission put him out of the quorum. And so trusting to the proberty of your honours in all your doings. Given the VIII of May 1578.

"Your honourable order to dispose of. George Norton, John Poyning, H. Merton, Christopher Kenn, Samuel Norton.

"One Hugh Smyth a Justice of the peace within the county of Somerset lately complained upon to the Counsel for many his quarrels disorders and uncomely speeches was by them commanded to reform himself and to use such

demeanours no more since which Time in that respect he hath been worse than before.

" Item.—Contrary to the law he conveyed wheat over the sea, at the return of him who sold the same he sent for him demanding that he sold it for, who offered no less which he would not take but by countenance of his Justiceship set him in the stocks until the wretch yielded to pay double that he sold it for as he did extort by confession.

" Item.—That upon her Majesty's commission sent unto the Justices of peace for training of soldiers they took order that such men within the allotment as were within the subsidies book should be rated to a certain portion for bearing the charge thereof as well themselves as others. And so he being rated, obstinately refused to pay though all others doth to the encouragement of inferior obstinate persons to do the like. Approved.

" Item.—That he licensed an alehouse in a place near to a woodside void of neighbours where the same is more fitter to retain thieves and keep filthy rule than for any other good consideration for the furtherance whereof he will put the name into the license of some Justice to sign within twenty miles from him giving six or seven within a mile two miles and six miles the furthest, whereof in very deed not one of them will consent to any such disorder. The license to show.

" Item.—To reform the same a couple of Justices sat thereupon viz. Sir George Norton and Sir John Young Knights and immediately he sent for some of them that appeared whereof the constable being one railing at the justice saying that one of them was a tosspot beast a drunken knave and so charged the parties to go tell that unto him who so did.

" Item.—To approve the disorderly use of some of his ruffians one of them this last winter in the night watched a gent. a good servant of her Majesty in her wars to have murdered him who seeing a sudden blow offered held up his hand and thereby saved his life but cut off clean and maimed three of his fingers, with these words, ' Thou lovest not my

master Mr. Hugh Smyth,' and to terrify his poor neighbours withall if there be any old ruffian about London or murderer in Wales such doth he entertain as now he doth and disquieteth the city of Bristol.

" Somerset.—The complaint of William Davis of St. George in the county aforesaid, Mariner, made before Sir George Norton knight, and Samuel Norton Esq., two of the Queen's Majesty's Justices of the Peace in the county aforesaid, the 25th day of September in the 16th year of the Queen's Majesty's reign, that now is in the possession of Edward Lukener, Oliver Bottrell, Edward Davis alias Smyer.

" Who saith that in March last was delivered him in an evening two butts of wheat out of Mr. Smyth's limehouse, this complaintant being in a ship's boat by two of Mr. Smyth's servants whereof this complaintant sold at Lisborne one butt, which came to the sum of 14 ducats and 4 riales, and the other butt this complaintant sold at St. Lucas for the sum of 6 ducats lacking 2 riales.

" And immediately after this complaintant came home he was sent for by two of Mr. Smyth's servants, and about six of the clock at night he was called before Mr. Smyth, who called him villain and asked him where is my goods. This complaintant confessed that he knew not that he had any goods of his, then said Mr. Smyth unto him thou last received of thy brother Robert two butts of wheat of mine and upon that Mr. Smyth strake him a great blow in the mouth, so that his mouth bled withal, and commanded four of his men forthwith to carry him away to the stocks. And about seven of the clock the next day in the forenoon he sent for him again and demanded for how much money he sold his wheat. This complaintant made account as before is said, which account Mr. Smyth utterly misliked and said he was wont to have more for his wheat and thereupon sent for one Thomas Jenning mariner who had a butt of wheat for him in a ship called the Swallow before that time and presently made a mittimus for this complaintant to send him away to the jail except he would

give eight pounds in ready money which he did for fear and that was more than he sold it for by three pounds and 10d, and then Mr. Smyth charged him he should not disclose the dealing which had passed between them to any other Justice. 1578. George Norton. Samuel Norton."

If half the charges were true, Hugh must indeed have been a desperate character, and more fitted to have played the part of a freebooting baron of the Middle Ages than that of an Elizabethan squire. After this relations were strained between Ashton and Leigh, for in 1579 we have a highly graphic account by Sir George Norton of a raiding expedition by the men of Ashton on the warren of Leigh whereby one John Blanche lost his life.

"To the Right Worshipfull Sir Maurice Barkly, Sir John Horner Knight, Mr. Rolle Sherif and Mr. Sidnam Esq, be these given.

"After my hearty commendations, hearing tell of your being at Ashton I thought good to write unto you.

"First for that I know Hugh Smyth will, imitating his accustomed manner strive to invest you with a number of deceits and inventions to farther thereby his malice against me or else to shake his choler off from such matters as he feareth to be touched withal.

"Secondly for that I would have you understand the truth of the cause as also to signify unto you what order I have taken with my man touching his first coming as I will answer and stand unto by law, so likewise that you should not anyway deal upon his request, persuasion or privilege in such sort that I should have cause to complain of you or accuse you unto your betters and superiors, trusting therefore that you will lay aside all affection, binding yourselves to indifference and to the punishing of all such persons as shall to the parlous example of others and to the disturbing and contravening of her Majesty's quietness and peace destroy and assemble themselves to the destroying and spoiling both of theirs and other mens lawful commodities.

" You shall understand therefore that on Friday at night last, being the 18th of September there entered into my warren a company of hunters, the whole number of certain I know not, being armed and weaponed with jacks and long staves, and there did pitch their net and take coneys, with which company my warrener and my shepherd walking my ground did meet withal and meeting with them willed them to stand and keep the peace, which they refusing to do came more violently upon them as should plainly appear (fully minded both to kill and slay them and to spoil my game) striking and laying on at them to that end. In which conflict my men defending themselves with their bowes my shepherd was in the fight parted from his fellow being continually assailed by three of them at last was felled and stricken down past his remembrance having been slain had he not been the better skulled, who after he was down and wounded they bound him with his own bow string and with his own garters and beat him in such sort that none would judge that even he should escape with life, and truly if he had not been the better looked unto for the avoiding of his bruised blood, he had died. My warrener in the mean season being still assaulted and fought withal by two others of the same company chanced to wound the one with an arrow who falling down cried to his fellow that he was slain and desired him as he was a man to carry him away, his other fellow seeing him down came his way and meeting his company that came from beating the shepherd they four carried away the wounded man until they came to the place where the shepherd lay bound and there they hollooed and whooped to the rest of their company who bringing and having a horse with them as hereafter may be conjectured carried away the man upon him. My warrener thinking within himself as indeed it fell out that he had given him his death wound came immediately to the next neighbours house telling him what had happened and desired him to go to the place with him where he had hurt the man. as also to know what was become of the shepherd who they met coming

towards the lodge having now released himself and in the dark as they went towards the place where the man was wounded one Thomas Porch (the neighbour that was called up) stumbled at the hurt man's skull and took him up it being then as they guessed between two and three of the clock after midnight. And immediately thereupon the shepherd and the warrener leaving the said Porch in the lodge came straight home to my house when they were let in. And one of my men knocked at my chamber door and waked me whom I caused to be let in and there he told me what had happened in my warren that night whereupon I willed him to call the warrener unto me and so I commanded him to go with the warrener unto the keeper for his hounds and early in the morning to draw after the hunters who did as I bade them and drew after them till they came almost about a flight shot of Hugh Smyth's lodge, where the hounds finding of a hare in the highway would draw no farther and so they returned homewards having all the way outward drawn upon the furrow of an horse with a man of each side the ground being very dewy. And after that they returning home coming by the place where the hunters set upon them the warrener with others which were then in his company seeking for the arrow which he had shot they found a stave, a coney newly taken and a little beyond that a hare newly taken and the hare staves in the place where he fell with the part of the arrow supposed to be broken off with his falling down, the hare being all coloured red with the stain of Ashton soil, which caused me to suspect that Hugh Smyth's men and the warrener were the hunters. Whereupon I sent straight for the high constable (my shepherd being so ill that he was like to die) I willed him presently to make search in Ashton and in Smyth's lodge the other place suspected by me, and if he could find his warrener or any other that was hurt to bring them before me to be examined and to answer the law if the shepherd should die who accordingly went unto Ashton and declared unto Hugh Smyth himself the manner of the hunting and how one

of the hunters was hurt and that his men were suspected to be the hunters wherefore he was sent to search his lodge and bring his warrener before the Justice, the which Smyth denied him to do, saying that he should not search any house or lodge of his for suspicion of felony except he should force him violently, which the constable was not commanded to do. I also sent another man of mine to the tything-man or constable of Ashton to bring the blacksmith of Ashton before me whom I guessed to have made the pike of the staff that was found, which smith upon examination confessed before John Moore, High Constable, and others that it was the staff of John Belanche, and that the said smith made the pike that Belanche is the man who was wounded and is now dead slain by my man in my warren in his own defence, whose death he doth confess withal and will justify. And inasmuch as Hugh Smyth hath charged him with suspicion of felony I have and my son taking good law bailed him and put him under sureties to answer the law and to be forthcoming at all times and at the seasons fitting he shall therefore make his appearance to justify what he hath done. Thus have I now shewed you the whole matter as it is, as also my dealing herein as I will answer exhorting and requiring you also that you will no farther intermeddle herein than the equity of the cause of Justice shall compel you. And so I commit you to God, the thirtieth of September, 1579.

" Your Loving Friend.

" George Norton."

Matters were now getting serious, as the affair had been reported to the Queen, who was minded to punish with a firm hand. Hugh Smyth, though in bad health, deemed it advisable to be on the spot, and so moved to London, where he died on March 2nd, 1580, thus bringing to an end the case against him. He was buried in the Church of St. Sepulchre, London, whence his body was removed by wagon to Ashton and interred in the chancel of the church.

The manor of Ashton, for want of heirs, passed to Hugh's only brother, Matthew, a barrister of the Middle Temple, who seems to have been very different in character from Hugh, although included in the warrant of 1563. He married Jane, daughter of Thomas Tewther, of Ludlow, who brought the quarterings of Tewther, Grafton, and Otely into the Smyth family. Matthew Smyth died on June 10th, 1583. His widow died on March 24th, 1594. Their only son, Hugh, was but eight years old when his father died. The honour of knighthood was bestowed upon him by James I at Worksop in 1603. In 1605 he purchased the manor of Bedminster, and about the same time bought the Great House on St. Augustine's Back from Sir Robert Young and his relations, the Strangeways, for £660. He was selected in the year 1605 to accompany Edward, Earl of Hertford, on an embassy to Prince Albert, Archduke of Austria, for signing articles of peace between the Archduke and James I. His heir was Thomas Smyth, who succeeded on the father's death in April, 1627. Sir Hugh's widow in 1629 married her cousin, Sir Ferdinando Gorges, founder of the State of Maine, and they resided chiefly at an ancient manor house in Long Ashton, called The Lower Court, the remaining wing of which is to-day a farmhouse ; and occasionally at the Great House in Bristol, where in 1645 they entertained Charles I and Queen Henrietta Maria. Sir Ferdinando died in May, 1647, and his widow in 1658, both being buried in the Smyth vault at Long Ashton.

Thomas Smyth became M.P. for Bridgwater at the early age of eighteen. He married, just before his father's death, Florence, eldest daughter of John, first Lord Poulett, of Hinton St. George. In 1641 he was returned for Bridgwater a second time, and in that year the freedom of the city of Bristol was conferred upon him. This is a copy of the certificate : " Know all men by these presents That wee The Mayor, Aldermen and common Councell of the cittie of Bristoll, as well for the mutuall love and amitie which for many yeares past hath been by and between the Burgesses and Inhabitants of the said cittie

and the right worshipful Gent. Thomas Smith of Long Ashton in the countie of Somerset Esquire and other his Ancestors and Allies as also for the better contynuacion of their antient friendshipp for the time to come and more especially for the love and good respect which the said Thomas Smith hath and beareth towards the said cittie and the Burgesses and Inhabitants thereof have and by these patents they the said Mayor, Aldermen and common Councell doe admit and receave him the said Thomas Smith Esq. into the Liberties and Franchises of the said cittie, to holde receive and enjoy the same with all the immunities, free customes, privliages and advantages thereof in as large, ample and beneficiale manner to all intents constructions and purposes as any other freeman and burgess whatsoever of the said cittie have or ought to have or enjoy the same. In witness whereof wee have caused our common seale of the said cittie to be hereunto set and affixed this eight and twentieth day of September in the seaventeenth yeare of the Reign of our Sovereign Lord Charles by the Grace of God of England, Scotland, France, and Ireland, King Defender of the faith etc 1641." The Mayor was John Lock.

An account in his own handwriting shows that Thomas Smyth kept nine female and twenty male servants at Ashton, among whom was a jester, an interesting fact, since the custom of keeping a fool had almost died out in England in 1641. The annual cost of the household, numbering 37 persons, was £500. In 1641 Thomas Smyth was appointed by Charles I one of the Commissioners of array for Somerset, and at the breaking out of the Civil War in 1642 he was shut up with the Marquess of Hertford in Sherborne Castle, which with a small force they kept for several weeks without being incommoded by the Roundheads, who, with a much greater force, stood by watching them. At last, compelled to evacuate Sherborne, they marched to Minehead, and thence with several other gentlemen transported themselves to Wales, where Thomas Smyth contracted small-pox, and died at Cardiff, October 2nd, 1642. He was buried in the family vault at

Ashton. His widow, Dame Florence, married in 1644 Colonel Thomas Pigott of Ireland, who had recently purchased the estate of Brockley. She had five children by him, and her arms may be seen impaled with those of Pigott on the entrance gates of Brockley Hall.

Hugh Smyth the third, eldest son of Thomas, married in 1654 Ann, second daughter of the Hon. John Ashburnham, of Ashburnham, in Sussex, a constant companion of Charles I during the Civil War. Bearing date March 4th, 1660, was a delightful account of the festivities at Hinton St. George to celebrate the Restoration, written by a member of the Poulet family. On April 21st of the same year Hugh Smyth was created a Knight of the Bath, and shortly afterwards elected to Parliament as Knight of the Shire for Somerset, with George Horner. In the next year, May 16th, 1661, he was granted a patent of Baronetcy by Charles II. He died on July 28th, 1680, and was buried at Ashton.

John Smyth the fourth, eldest son of Sir Hugh, was elected Knight of the Shire for Somerset in 1685. On August 11th, 1692, he was married at Henbury to Elizabeth Astry, eldest daughter of Sir Samuel Astry, of Henbury Court, Coroner of the King's Bench and Clerk of the Crown. By this marriage a third part of the manors of Westerleigh, Henbury, Westbury, Redland, Stoke Bishop, and the lordship of Durdham Down, with an alternate presentation to the living of Henbury and the quarterings of Astry and Morse, came into the Smyth family. Diana Orlebar, sister to Lady Smyth, left this note of a dinner party at Ashton on March 19th, 1706: "At Ashton at diner Captain Knight, Mr. and Mrs. Sparrow (of Gatcombe), my sister Arabella (Mrs. Gore, of Barrow Court), and myself. We had a coople of calves heads haish, a piece of boyled beef, a pigeon pye, a side of lam. Ye second corse a dish of rabetts, a turkey rost, a piece of Sturjohn, a dish of cheesecakes." Lady Smyth died in 1715, and Sir John in 1726, both being buried at Ashton.

Of John Smyth the fifth, eldest son of Sir John, very little

is known. He took no part in public affairs, appears to have spent money lavishly, and at his death was heavily in debt to his brother-in-law, Mr. Jarrit Smith, who had married his sister Florence, widow of John Pigott, of Brockley. The book-plate, by Skinner, of Bath, was engraved for this Sir John. Leaving no children, he died, aged 42, in 1741, and with him died the title and the male line of the Smyths of Ailburton, Bristol, and Long Ashton. He left to the son of Samuel Coopey, one of his executors, all his books at Ashton, except the family Bible.

Sir John made his three surviving sisters his co-heiresses after the satisfaction of all his debts. By far the largest claimant against the estate was Sir John's lawyer and brother-in-law, Jarrit Smith, who was apportioned in payment of his claim of between £20,000 and £30,000 Ashton Court, with all it contained, and the park surrounding it. In addition, he came into a third of the residue in right of his wife. Ann Smyth, the eldest sister, who never married, received her third and land and a house at Henbury, which stood almost on the same site as Blaize Castle stands to-day. At her death, in 1760, she left the greater part of her share to her nephew, Edward Gore the younger, ancestor of the present Earl Temple, who from this inheritance still owns land in the valley of Ashton and Bedminster. Arabella Smyth (Mrs. Gore, of Barrow Court) received her share in all the manors and the estate of Christon, which she left to her eldest son, John Gore, who sold it (except Christon) to his uncle, Jarrit Smith, who thus became possessed of Ashton Court and park and two-thirds of the original estate. He was a lawyer in Bristol, with a very lucrative business, and lived in the Great House, College Green, which stood on the site now occupied by the Royal Hotel. It was with him in this house that Sir John Dinely Goodyer had dined on the day he was kidnapped and murdered on board ship by his brother. In 1756 Jarrit Smith was elected M.P. for Bristol, and represented his native city for twelve consecutive years. In 1763 he received a patent of

baronetcy from George III, the patent, in its beautiful case, being exhibited. Lady Smith died at the Great House on September 10th, 1767, and was buried at Henbury. Sir Jarrit lived to be 91, and died in 1783, being buried with his parents at St. Mary Redcliff.

By his will Sir Jarrit left Ashton Court and all the Somerset land to his eldest son, John Hugh, and the Bristol and Gloucestershire estates to his younger son, Thomas. John Hugh married in 1757 Elizabeth Woolnough, sole heiress of the Bristol and West India families of Woolnough, Elbridge, and Aldworth, by whom he had no children. He added to the Ashton estates by purchasing the manors of Foxcote, near Radstock, and Elborough and Hutton, near Weston-super-Mare. He was a great friend and helper of the Rev. J. Collinson, Vicar of Long Ashton, when engaged in writing his history of Somerset. His health did not permit him to lead a very active life, and he died in April, 1802, being buried at Ashton. His wife survived as the Dowager Lady Smyth until 1825, when she died at the Dower House, or Clift House, as it is now called, at Ashton Gate.

Hugh Smyth, eldest son of Thomas Smyth (younger brother of the friend of Collinson), by Jane, his wife, only daughter and heiress of Joseph Whitchurch, Esq., of Heath House, Stapleton, Gloucestershire, succeeded in 1802, on the death of his uncle, to the title and Ashton estates, becoming the third baronet of the second creation. He married in 1797 Margaret, daughter of Dr. Christopher Wilson, Bishop of Bristol, and there were no children. In 1816 he added Rownham House and adjoining land to the Ashton estates, and built the two first lodges in the park wall—that which opens into Clerken Lane on the west, and that which faces the Ashton Vale coal mines on the south. His first wife died in 1819, and he married Miss Elizabeth Howell, who survived him. He died on January 24th, 1824, leaving no issue, and the title and estates passed to his brother John, an intensely shy and nervous man, who passed his life in seclusion, hunting his own harriers, farming, and breeding

strangely-marked deer. He worked the coal mines of Bedminster and Ashton as Sir John Smyth and Co. He never married, and died suddenly on May 19th, 1849, at Heath House, Stapleton. The title thus became extinct for the second time. He and his brother are buried at Ashton.

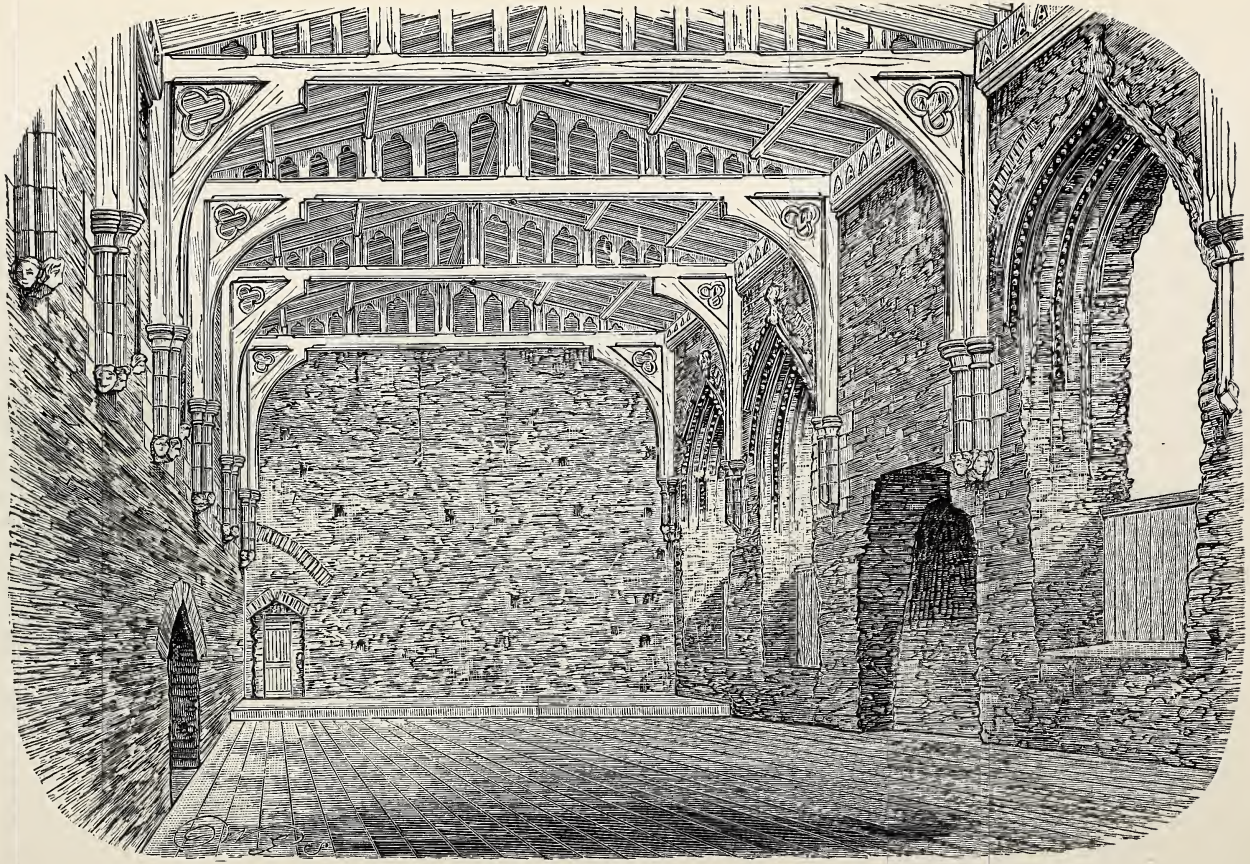
THE UPTONS.

Sir John Smyth's eldest sister, Florence, born in 1769, married John Upton, Esq., of Ingmire Hall, Westmoreland, in 1799, by whom she had a son, Thomas. At the advanced age of 80, in 1849, she inherited the Ashton Court estates, and resumed her maiden name, being known as Mrs. Smyth. She died in 1852, and was buried at Ashton.

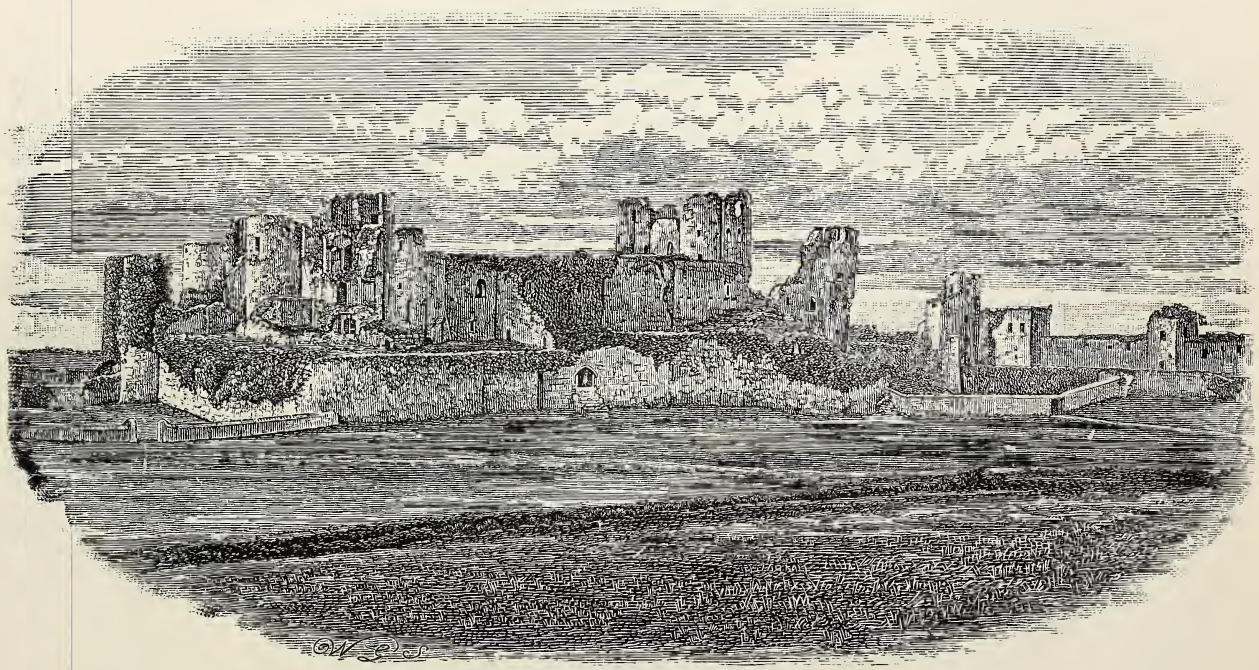
Mary Smyth, the younger sister, and the only one who did not succeed to the Ashton property, married in 1798 Benjamin Way, Esq., of Denham Place, Bucks, by whom she had five sons and five daughters.

Thomas Upton, only child of John Upton and Florence Smyth, succeeded to the Ingmire Hall estate, and in 1829 married his first cousin, Elizabeth Way, second daughter of Benjamin Way, and Mary Smyth. There were four children, of whom John Henry Greville Upton, the second and only surviving son, born January 2nd, 1836, succeeded to the Ashton Court and Heath House estates on the death of his grandmother in 1852. In the same year he assumed by Royal licence the name and arms of Smyth. In 1853 an impostor, named Provis, put in a claim to the estates. There was a long trial, which resulted in Provis getting a sentence of twenty years' transportation. He died in the first year.

In 1859 Mr. Smyth was created a baronet, and was known as Sir Greville Smyth. He served the office of High Sheriff of Somerset in 1865. In 1884 he married his first cousin, Emily Frances Way, eldest daughter of the Rev. Henry Hugh Way, second son of Benjamin Way, of Denham, and Mary Smyth. At Sir Greville's death, on September 27th, 1901, the Heath House estates passed to his sister, the late Mrs. Upton-Cottrell-Dormer, and Ashton Court, with all its ancient manors and lordships, became the property of his widow, Lady Smyth.

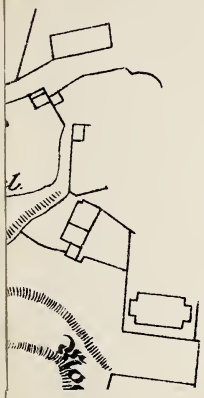


HALL OF CAERPHILLY CASTLE



CAERPHILLY CASTLE FROM THE SOUTH.

NOTES.



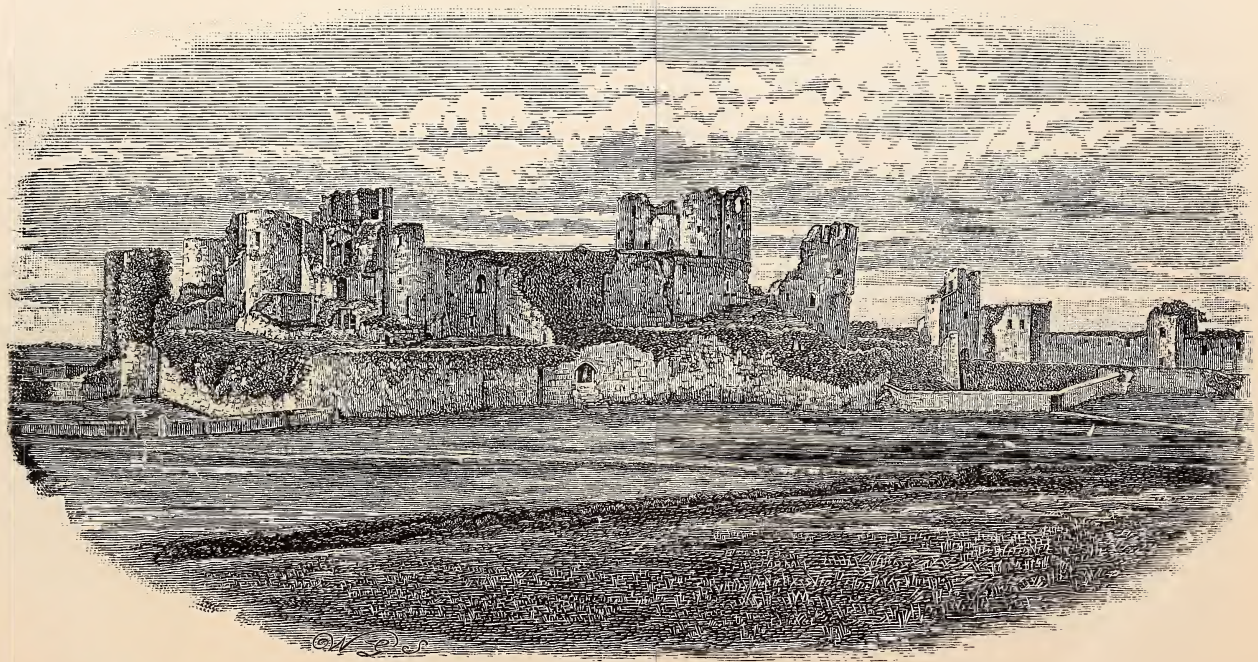
The building was begun by Gilbert de Clare, Earl of Gloucester and Lord of Glamorgan, 1267-8, who had dispossessed Griffith ap Rees, the last Welsh Lord of Senghenydd, in 1266.

It was attacked, while in course of building in 1270, by Llewelyn ap Griffith, Prince of Wales, and much negotiation between King Henry III., the Earl of Gloucester, and Llewelyn, took place, but the building proceeded.

This de Clare died 1295, and was succeeded by his son, also named Gilbert, who was killed at Bannockburn, 1314, leaving three sisters his co-heiresses.

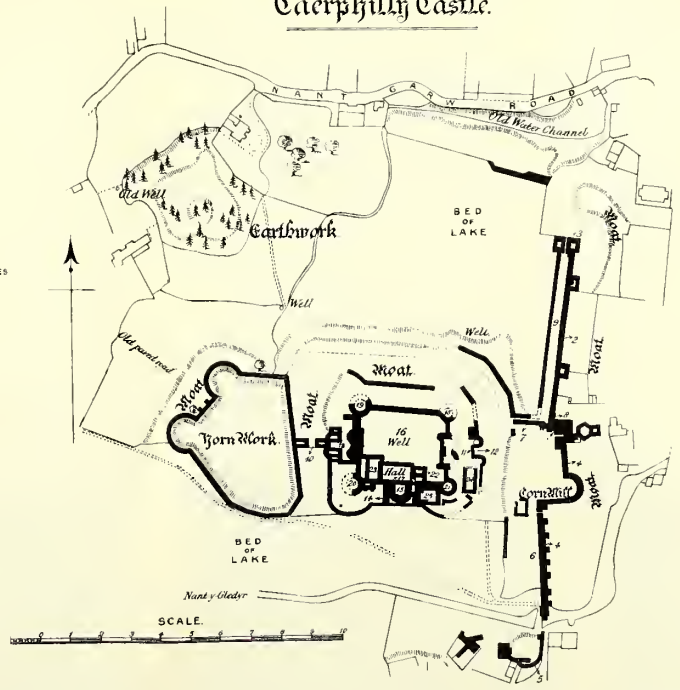
The Castle was attacked in Llewelyn Bren's rising. 1316, but not taken, and the defences were not seriously

Practically, their position seems to have been one of almost complete independence, and their turbulence and frequent risings afforded, in the view of the chief lords, good reason for desiring to get the hill lordships into their own hands. At any



CAERPHILLY CASTLE FROM THE SOUTH.

Caerphilly Castle.



REFERENCE.

1 GREAT GATEHOUSE
2 NORTHERN CURTAIN
3 Do. POSTERN
4 SOUTHERN CURTAIN
5 Do. POSTERN AND YETE DU PONT
6 PLATFORM
7 DIVIDING WALL BETWEEN NORTHERN AND SOUTHERN CURTAIN
8 OUTER WATER GATE
9 POSTERN GALLERY POSSIBLY USED FOR STABLES
10 SITE OF DRAWBRIDGE
11 EASTERN GATEHOUSE
12 SITE OF DRAWBRIDGE
13 WESTERN GATEHOUSE
14 WATER GATE AND PASSAGE
15 KITCHEN TOWER
16 INNER WARD
17 SOUTH CURTAIN, INNER WARD, CONTAINING THE BRAOSE GALLERY OR PASSAGE
18 BASTION TOWER
19 Do.
20 Do.
21 Do. (LEANING TOWER)
22 CHAPEL
23 STATE APARTMENTS
24 WATER TANK
25 KITCHEN

NOTES.

The building was begun by Gilbert de Clare, Earl of Gloucester and Lord of Glamorgan, 1267-8, who had dispossessed Griffith ap Rees, the last Welsh Lord of Senghenydd, in 1266.

It was attacked, while in course of building in 1270, by Llewelyn ap Griffith, Prince of Wales, and much negotiation between King Henry III., the Earl of Gloucester, and Llewelyn, took place, but the building proceeded.

This de Clare died 1295, and was succeeded by his son, also named Gilbert, who was killed at Bannockburn, 1314, leaving three sisters his co-heiresses.

The Castle was attacked in Llewelyn Bren's rising 1316, but not taken, and the defences were not seriously damaged.

It was made over in 1317 to Hugh le Despenser, who had married Eleanor, the eldest sister of the last de Clare.

Hugh le Despenser made considerable additions to the Castle, amongst other things he appears to have built the large Banqueting Hall.

King Edward II. was at Caerphilly shortly before his deposition, and on the 20th October, 1326, wrote from thence to Rees ap Griffith, urging him to levy men in Pembrokeshire to come to the King's aid.

After the King and Hugh le Despenser had been taken, and the latter executed at Hereford (18th November, 1326), the Castle of Caerphilly was held for a time against the Queen and Prince Edward by John de Felton, but was surrendered in February, 1327.

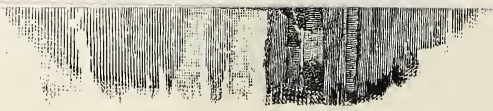
The Castle was kept up until the 15th century, and during that century probably fell into disrepair, even if not then reduced to ruins, as seems probable, though the date of the destruction has not been ascertained. It has evidently, at some period, been blown up with gunpowder.

Leland, temp. Henry VIII., refers to it as ruinous, but having a tower kept up for prisoners.

In 1583, the then owner, an Earl of Pembroke, gave permission to Thomas Lewis, of the Van, to use stone from Caerphilly for building (or rather adding to) the Van House, and it is known that the stones were largely used for building houses, &c., for long afterwards, and in fact its history has been one of continuous decay until the time of the late Marquess of Bute, who expended considerable sums in preserving the ruins from further destruction.

J.S.C.

W. LEWIS, LITH., CARDIFF.



CAERPHILLY CASTLE.

By JOHN STUART CORBETT.

The derivation of the name of Caerphilly is not known with any certainty, though many different conjectures, some of which can only be regarded as absurd, have been made with regard to it.

The first syllable indicates some fortified settlement of earlier date than the present castle, and there is a tradition (without much to support it, however) that a Welsh monastery once existed at the place. Some writers have identified Caerphilly, of course an earlier fortress than that which now exists, with a Castle of Sein Henyd, mentioned in the *Brut y Tywysogion* as having been attacked and taken in the time of Llewelyn ap Yorwerth.

This is not the place to discuss that question, but I venture to think that the context of the *Brut* forbids the idea of the place intended being Caerphilly; and so far as I have been able to ascertain, we have no mention in authentic history of Caerphilly until the time of Henry III, when the present castle was built, under circumstances which may be shortly stated as follows. What is usually referred to as the conquest of Glamorgan by Fitz-Hamon had been of a very incomplete character, affecting directly little more than what is commonly known as the Vale. The hill districts, comprising the great lordships of Senghenydd, Miscin (at any rate the greater part) and Glynrhondda, remained in Welsh hands until the time of Richard de Clare and his son Gilbert in the thirteenth century. Practically, their position seems to have been one of almost complete independence, and their turbulence and frequent risings afforded, in the view of the chief lords, good reason for desiring to get the hill lordships into their own hands. At any

rate, Richard and Gilbert adopted this policy with success, and probably with some advantage to the peace of the district.

Richard took Miscin (about 1245), while Gilbert obtained possession of Glynrhondda and Senghenydd. As regards Senghenydd, it is recorded in certain annals in the Public Record Office, printed in Mr. Clark's *Cartæ*, vol. iii, p. 558, under the date 1266, that Gilbert de Clare took prisoner Griffith ap Rhys (the last Welsh lord of Senghenydd,) and sent him as a prisoner to Kilkenny. This is said to have happened on the Saturday after Epiphany, and as presumably the reckoning was according to the old style, the event probably took place early in 1267. Very shortly after this Earl Gilbert commenced the building of Caerphilly Castle, and the taking possession of Senghenydd and building the castle led to a long controversy between the earl, the Prince of Wales and Llewelyn ap Griffith, who alleged that Griffith ap Rhys was his vassal and not the earl's. In Mr. Clark's *Cartæ* and Rymer's *Fœdera* there are to be found a number of documents bearing upon this dispute. It is not possible here to deal with them in detail, but generally it may be said that the king continually urged Llewelyn to refrain from levying war against de Clare, and to submit the dispute to the decision of persons named for the purpose. The *Brut y Tywysogion* states that in October, 1270, Llewelyn took the castle, then in course of building, but perhaps it may be doubtful whether this was so. If it was, there must have been two distinct attacks, for it is clear that there was one in October, 1271, which led to an important agreement of November 2nd, 1271, made "in castris juxta Kaerfili" between Llewelyn, then besieging the castle, and the Bishop of Coventry and Lichfield and the Bishop of Worcester, who had been appointed to endeavour to settle the disputes. The prince was to withdraw from the siege, and allow the bishops to take the castle into their hands. The earl's garrison were to withdraw from the castle and not to interfere with it until the matter should be settled. No rebuilding or fortification of the castle was to take place. This bargain was

not adhered to by de Clare's men, for we find from a letter from King Henry III to his brother Richard, not dated, but which must have been written late in 1271 or early in 1272, that the Constable of Cardiff, de Clare's officer, had obtained possession of the castle by a stratagem from those who were holding it on behalf of the bishops, and who probably were by no means unwilling to give it up. The letter expresses fear that Llewelyn may suppose that the king had connived at this transaction.

The king probably had no concern in this particular matter, but I think it is difficult to read the documents of both earlier and later date bearing upon the dispute without coming to the conclusion that the actual policy of the king was to support de Clare in building the castle, and to gain time, and not really to act impartially as between the parties.

There is no reason to doubt that the main structure of the castle was completed by de Clare, though, as we shall see, alterations and additions were made later, and of which the building itself affords evidence. It was at first intended, probably, rather as a strong fortress than as a place of residence, and meant to secure the lordship of Senghenydd, and prevent incursions of the Welsh from the north.

A small town evidently either grew up immediately upon the building of the castle or had previously existed, and may probably have received a charter from de Clare. In the inquisition taken after his death in 1295 we read of eighty burnt burgages which used to yield before the war £2, and in later inquisitions and ministers' accounts there is frequent mention of burgesses, and there are other entries pointing to the existence of a borough. No charter is, however, known to exist, and there is therefore no evidence as to the mode of government, or the privileges or rights the burgesses may have enjoyed. The war alluded to in the inquisition on the death of Gilbert de Clare, and in which the burgages of Caerphilly were burnt, was a formidable Welsh rising which took place during the last year of his life, while he was in bad health, and the suppression of which required the presence

of Edward I in person. De Clare's son, also named Gilbert, was slain at Bannockburn, 1314, and the lordship was in the hands of the Crown and under the control of various custodians for about three years, until in 1317 a partition was effected of the de Clare estates between de Clare's three sisters and their husbands, Glamorgan falling to the share of Eleanor, the eldest, and her husband, Hugh le Despenser.

In the interval, early in 1316, had taken place the rising of Llewelyn Bren, due apparently to oppression on the part of the custodians of the lordship. In the course of this insurrection Caerphilly was attacked, but not taken, though some damage was done, principally, it would seem, to the outer drawbridge. The total cost of the necessary repairs was £8 7s. 4d. To the time of Hugh le Despenser is attributed by Mr. Clark the construction of the large hall fronting upon the main court of the castle ; and his work probably completed the castle, for it is unlikely that anything further was added after his time.

When the troubles of the latter part of the reign of Edward II arose, and he had to fly before the queen and Roger Mortimer, he came to Glamorgan, and for a short time took refuge at Caerphilly, from which place in October, 1326, he issued writs or letters calling upon various persons to raise forces to come to his assistance, but apparently without result. Some writers seem to suppose that Caerphilly was attacked while the king was in it, and that he had to escape secretly, but I am not aware that there is any satisfactory evidence of this. From Caerphilly he made his way to Neath, and he and Hugh le Despenser were shortly afterwards captured near Llantrisant, perhaps while endeavouring to return to Caerphilly, and Despenser was taken to Hereford and executed. Caerphilly Castle was then besieged by the adherents of the queen and Mortimer. The garrison, consisting almost entirely of Englishmen, was under the command of John de Felton, and the place was held out until February or March in the following year. William la Zouch, of Ashby,

who was at that time a supporter of the queen and Mortimer, had charge of the siege. The castle was not taken, but was surrendered by Felton upon the terms of a pardon for himself and the rest of the garrison. It is dated 20th March, 1327, and contains about two hundred names, all but three or four being English, and names, so far as can be judged, of persons not connected with the county, so that probably those who formed the garrison were drawn from some of le Despenser's English manors.

On February 24th, 1327, William la Zouch was appointed custodian of Glamorgan ; but on June 12th in the same year Roger Mortimer was appointed, practically, we may suppose, by himself. Eleanor, the de Clare heiress, and widow of Hugh le Despenser, is said to have been imprisoned for a time ; but later she was at Hanley Castle, one of the de Clare castles in Worcestershire, from which place la Zouch took her in 1328, and married her without license from the king. We find la Zouch and Eleanor acting as Lord and Lady of Glamorgan as early as February, 1329, and in March of that year la Zouch was again besieging Caerphilly, this time in opposition to the ruling powers, and presumably in order to assert by force his claim to his wife's inheritance. On March 8th there was a mandate to Roger Mortimer to raise the siege, and provide for the safety of Caerphilly Castle. Of the actual events of the siege we know nothing, but it would seem that la Zouch must have come to terms with the young king and his advisers, for on July 7th there was a commission to receive into the king's peace all who had taken part in the disturbances in Senghenydd simce William la Zouch took the Lady Despenser out of Hanley Castle. Ultimately on payment of a fine (most of which, however, was remitted) la Zouch, in right of his wife, was recognised as Lord of Glamorgan.

For some eighty years we have no further record of Caerphilly, other than the mention of it in inquisitions on death of lords.

La Zouch died March, 1336, and Eleanor in June, 1337.

She was succeeded by Hugh, her eldest son by Hugh le Despenser, and he, on his death in 1349, by his nephew Edward, who died 1375. Both these lords were much engaged in the French wars of Edward III, and gained credit there; but their rule appears to have been an oppressive one in Glamorgan, and marked, if we may judge by the scanty records which exist, by heavier exactions from the Welshmen of the hills than had been the case under the de Clares. Courts were held monthly at Caerphilly Castle, and at these heavy amounts were levied for heriots, fines, etc. It may probably have been at this period that a saying took its origin, which is hardly yet extinct in the district, which describes a thing as "gone to Caerphilly," when it is irrecoverably lost and will be seen no more. Edward le Despenser was succeeded by his son Thomas, who was beheaded in Bristol in 1400, leaving an infant son Richard. While he was a ward of Henry IV, and the lordship therefore held on behalf of the king, Owen Glyndwr took Caerphilly in 1404, whether after resistance or not I am not aware. It was his practice to destroy castles which he captured, and it is a question of interest whether, as I have thought may possibly have been the case, the great injury and destruction in the way of undermining and blowing up of certain of the towers may have been done in his time. Certain it is that we have no record afterwards which points to the castle with any certainty as being available as a fortress. Leland, in the time of Henry VIII, refers to it as "set among marshes where be ruinous walls of a wonderful thickness, and tower kept up for prisoners as to the chief hold of Senghenydd."

I have mentioned this out of chronological order because it may be thought to throw light on the meaning of the document next referred to. This is a minister's account of Caerphilly for 1428–9, in Lord Bute's possession, which gives in great detail particulars of outlays upon certain parts of the castle, for the most part near the main gateway; and as there are items for fetters for prisoners, it may be

that at that time part was adapted to use as a prison, while possibly the rest was left in a state of ruin or disrepair. It was, however, also thought important to keep in some repair "Felton's Tower," which seems to have been that near the outlet of the water of the moat, and this perhaps does not look as if the castle, other than the prison, was to be abandoned.

What the actual state of affairs was, in the absence of other accounts of this period, must remain uncertain. The name "Felton's Tower" no doubt comes from that of the defender of the castle in the time of Edward II, and perhaps indicates that he built or strengthened it, though it may mean no more than that he lived in it, for the purpose of attending to its defence, obviously an important matter, if it was the tower which guarded the outlet of the moat.

At a much later date Rice Merrick, writing about 1578, says of Caerphilly: "Within it standeth the Castle of Caerfily, being a very high and chargeable building, for it was compassed with a fair and strong ward Wall (entrenched about) with sundry Towers. The Gate standing &c (Learne the description of it) environed with a meare of Water of the South and Marish ground of the West and North &c."

This description leaves it doubtful whether the moat was maintained in Merrick's time, because it does not seem clear whether in speaking of the "meare of water" he was referring to what existed at the time he wrote or to what had existed.

It would seem, however, that to some extent at least the moat must have been maintained, for the Castle Mill certainly existed later, and the water power would be needed to work it.

That the castle generally was in ruins and completely abandoned in Merrick's time is clearly proved by the fact that by a lease still extant, dated July 31st, 1583, Henry, Earl of Pembroke, the then owner, leased it to Thomas Lewis, of the Van, for the lives of Lewis himself and his sons Edward and George, with permission to take stone from the castle for buildings at the Van.

This use of the castle as a stone quarry continued until at least the eighteenth century.

One point of interest has yet to be mentioned. At the north-west corner of the castle fortifications is a mound of earth, standing in the grounds of Miss Anthony's house, and now covered with trees, which Mr. Clark terms " the redoubt," and which he considers was intended for cannon, and thinks was constructed during the Civil War for the purpose of defending the castle. He also attributes to this period the blowing up of the towers of the castle.

On such a point I hesitate to differ from so high an authority as Mr. Clark, but at the time he wrote he was not aware of all the evidence which exists that the castle was entirely in ruins at that time.

I do not say that it was incapable of being occupied and defended, but I do not know of any other instance of an uninhabited and ruinous castle being in fact occupied by either party at that time; and if it is the case that this earthwork was then constructed, and the castle afterwards blown up and ruined, it is strange that there is not a word of mention of these events in the records of the time, and that no tradition of such facts survives in Caerphilly itself.

The point is an interesting one, and though, after what Mr. Clark has written, I cannot feel confident that I am right, I do not myself think it at all probable that the castle was occupied by either side during the Civil War.

As regards the ownership of the lordship of Senghenydd and the Castle of Caerphilly after the time of the Despensers, the lordship and castle shared the fortunes of Cardiff, as described in the notes accompanying the programme of this meeting.

As to the materials of which the castle is constructed, it is mainly built of the Pennant stone of the district, but some of the stones have been brought from a distance. There will be observed in some places, particularly in some of the winding staircases, lias limestone, probably brought from Leckwith or

the neighbourhood, and a red sandstone similar to that found on the shore at Sully. There was also largely used here, as in many other old buildings in the district, what is known as the Sutton stone, from a quarry in the lordship of Ogmore, now parcel of the estates of the Duchy of Lancaster, but in de Clare's time held as four knights' fees under the Lord of Glamorgan.

ST. JOHN'S CHURCH, CARDIFF.

By JOHN BALLINGER.

Cardiff formerly had two parish churches, St. Mary's and St. John's. The Church of St. Mary stood near the south end of St. Mary Street, and was held by the Abbey of Tewkesbury. The only picture of it known is a small sketch in the corner of Speed's plan of Cardiff, 1610, which shows a cruciform church with an imposing central tower. Such fragments of description as remain to us point to its having been an imposing structure. Rice Merrick, writing in 1578, speaks of St. Mary's as being of far greater antiquity than St. John's, but he gives no description of the building, which is unfortunate. Speed, thirty years later, refers to St. Mary's as in a dangerous condition, and liable to suffer from the proximity of the River Taff, which then flowed close to its walls, and threatened to destroy the fabric. This actually happened a year after Speed's visit, and before his remarks were published. It perished in the great flood of 1607.

It is only an inference, but it would seem that for some reason the Church of St. Mary was neglected, and allowed to fall into disrepair after the Dissolution, and that the flood found an easy prey. No effort appears to have been made to restore what the flood left behind, and gradually the Church of St. Mary vanished.

The history of the Church of St. John is a pleasant contrast to the story of St. Mary's. Originally a chapel of ease to St. Mary, it has for at least seven and a half centuries been used for divine service without interruption. The date of its foundation is uncertain, but one pillar in the chancel on the south side suggests that there was a Norman structure on this site, and the west doorway of the tower, certainly older than

the tower itself, also suggests an earlier structure. This theory is borne out by a document printed in the late Mr. G. T. Clark's collection of charters and other documents relating to Glamorgan. Matilda de Soor, *circa* 1190, notifies the Bishop of Llandaff of a gift of land to Margam Abbey, one of the witnesses being Augustine, of the Chapel of St. John, Cardiff. That St. John's and Roath were originally chapels of ease to St. Mary's is shown by another document printed by Mr. Clark, relating to the tithes paid to the Abbey of Tewkesbury. The document is a confirmation by Bishop Nicholas (1153–83), and shows that the abbey held the parish church of St. Mary, and the chapels of St. John, St. Thomas (a church in Cardiff of which nothing is now known), Roath, and several others. This document proves that the Church of St. John existed before 1183, and it may be inferred that it had then been in existence for some years, inasmuch as it appears to have been included in a still earlier grant to Tewkesbury Abbey, which Bishop Nicholas confirmed some time between the dates named.

The present church is undoubtedly older than the tower, for the building of which we have an approximate date, 1473 or thereabouts.

The tower has ever been the glory of the church. It is said to have been built by one Hart, who also built the towers of Wrexham Church and St. Stephen's, Bristol, the cost being defrayed by Lady Anne Nevill, daughter of Warwick "the King-maker," and wife of Richard, Duke of Gloucester, afterwards Richard III. Lady Anne Nevill and her sister Isabel became co-heiresses to the lordship of Glamorgan on the death of their father, Warwick "the King-maker," in 1471; and on the death of Isabel, in 1477, Lady Anne, with her husband, succeeded. The date 1473 for the tower is approximately correct.

The fame of the tower as an object of beauty is justified, its exquisite embattled parapet, with delicate tracery and pinnacles of open-work, light and beautiful in character,

being far superior to any other mediæval work in this neighbourhood.

The tower was repaired with great skill twenty years ago, during the vicariate of Canon Thompson, forming the final portion of a considerable scheme of improvement which he carried through with great success, especially when we remember the difficulties he had to overcome.

The interior of the church at some late period had been disfigured with galleries on the north, west and south, to meet the need for increased accommodation ; and in planning the removal of these galleries it was absolutely necessary to preserve, and if possible increase, the number of sittings. This was done by building extra aisles on the north and south. It will be noticed that the extra aisle on the south side is much wider than on the north. Owing to the nearness of the street on the north side it was absolutely necessary to make the new aisle on the south much wider in order to provide the sitting accommodation formerly supplied by the galleries.

The roof of the chancel was raised when the other work was carried out, the chancel arch being at the same time increased in height though *not* in width.

The churchyard cross was also restored, the upper part being conjectural, as no evidence of its original form was available. The design of the upper part is based upon that of similar crosses in the county.

After the tower the chief feature of interest in the church is the Herbert Chapel, or the Herbert Aisle as it is sometimes called, now the property of the Marquess of Bute. There is, so far as I can discover, no actual evidence as to when and how the possession of this chapel passed to the Herbert family. It is not difficult, however, to conjecture what took place. The Church of St. John has, I think, always been associated with Cardiff Castle—indeed, it is possible that the church was originally built by the owners of the castle, as was the tower at a later date. On the dissolution of the religious houses the Herbert family acquired a large share of their

possessions. Sir William Herbert, afterwards Earl of Pembroke, also received from Edward VI a grant of the extensive properties which form the Bute estate of to-day. It is more than likely that the north-east chapel, originally a chantry, passed at this time into the possession of the Herbert family. Either then, but more probably some years later, a member of the family embellished the chapel, enclosing it with the screen which stood beneath the rood-loft, introducing into the panels odd pieces of carved woodwork from other parts of the church, together with some from other sources, which will account for the miscellaneous nature of the carvings.

As a mere guess, I venture the suggestion that the embellishment may have been done at the instance of the widow of Sir John Herbert (died 1617), when she erected the tomb to the memory of her husband and his brother. Some of the carved work is as late as this time.

The following account of the Herbert Chapel is extracted from the description given by Mr. J. Hobson Matthews, *Cardiff Records*, vol. iii :—

"The Herbert Aisle or Chapel (both terms are used) may have been a chantry before the Reformation. It appears to have passed to the Herbert family soon after, and the carved woodwork, its principal feature, is of about this period. It is raised one step above the floor of the nave and north aisle. It is enclosed by a screen which may have formed part of the rood screen, the framework being late Perpendicular, with ornamental panelling of a somewhat later date. The panels are carved on the sides facing inwards with beautiful and intricate geometrical designs, and also arabesques and foliage ; but the most interesting are those which present various grotesque figures. A medallion under the easternmost arch surrounded by arabesque carving, contains the bust of a man in armour, wearing a helmet with visor raised, and with his tongue out. The face is bearded, and the breastplate is charged with the arms of Jerusalem : "A Greek cross or cross coupée between four crosslets of like shape." *Dos à dos* to

this, in a corresponding medallion, is a female figure, also with her tongue out. They no doubt represent characters in the mediæval legend of the Passion of Our Lord, viz. a Roman soldier, and the wife of the smith who, when her husband pretended he could find no nails for the crucifixion, produced them herself. She wears a close-frilled cap and a bodice with low neck, also frilled, showing the breasts. Right and left of the door into the north aisle there is another pair of heads, not grotesque. The man has a beard, and wears a flat cap; the dress of the woman is similar to the one above mentioned. There is also a female half-figure on the west side in a dress of Mary Tudor's reign, and a corresponding male half-figure on the door leading to the north aisle. Another panel on the screen represents a large bird, holding by a cord a shield charged with the letter "H." Under the east window of the Herbert Chapel is a bench of five armed seats with an ornamental back, carved to represent Aaron with loaves and pitcher, etc.[1] In the chapel are also a number of old chairs, including a high-backed fauteuil of the seventeenth century, and also a long prie-Dieu[2] of the seventeenth century, carved with nymphs, cupids, tritons and dolphins.

"The Perpendicular string course of the screen bears the usual flowing carvings of vines and wheat, which appear also in the spandrels of the south and west doors of the screen.

"The most prominent object in the chapel is the Herbert monument, a fine and characteristic example of Jacobean sculpture. It consists of a sarcophagus of stone, marble and alabaster, standing against the north wall, and backed by a high reredos of like materials. Both sarcophagus and reredos consist of two parts, each containing a central panel of dark stone bearing an inscription. On the top of the sarcophagus are recumbent effigies of two gentlemen with their feet to the east. The outer effigy has a beard, and is dressed in ruffled collar, buttoned jerkin and trunk hose, over which is a

[1] Or possibly the high priest with the shewbread, and King David.

[2] See note at end.

barrister's gown. His shoes are ornamented with rosettes. The inner figure is clean shaven except for a small chin tuft, wears a ruffled collar, wrist bands, and armour of a later pattern. The reredos is sculptured with two cherubs, and at the apex is a rococo female bust. Above all are two escutcheons, between which at one time was a figure of Time. The monument was erected to the memory of Sir John Herbert and Sir William Herbert by the wife of the latter."

The south chancel aisle, now occupied by the organ, was formerly known as the alderman's aisle, the seats in it having been used at one time by the bailiffs and aldermen of the town. The churchwardens and the vicar also had seats there.

The entrances to the rood-loft on the south side of the nave were opened out during the reconstruction of the aisles.

The curfew is still rung at eight o'clock every evening from October to March. The seventh bell is rung for the curfew, and at its close the day of the month is rung on the fourth bell. A passing bell is also rung on notice being given to the sexton. and, if requested, a funeral bell is tolled, in each case for parishioners only.

The town fire-engine was formerly kept at the west end of the church under the tower.

The Parish Registers date from the year 1669, and the Churchwardens' Accounts from 1711. The Registers have not been printed, but copious extracts from the Churchwardens' Accounts and the text of a number of monumental inscriptions will be found in the *Cardiff Records*, vol iii.

SUPPLEMENTARY NOTE.

The President of the Society, the Rev. Canon Bazeley, M.A., during the inspection of the Herbert Chapel, drew attention to the piece of furniture now used as a *prie-Dieu*, and pointed out that it was the "Houselling Stool" formerly used in the administration of the Sacrament. The word "housel," meaning the Holy Eucharist, is now obsolete, but it occurs in

old parish records in different parts of the country. To housel a man meant to give him the Sacrament. It is occasionally recorded that a parish contained so many "houselling people," *i.e.* communicants, and as all the parishioners above the age of fourteen were required to communicate, an estimate of the population of a parish in mediæval times can be got by doubling the number of "houselling people." The "houselling cloth" is, I believe, still used in Roman churches. It was formerly held below the chins of the communicants to prevent any portion of the consecrated bread from falling to the ground. The cloth was held at either end by deacons, or other assistants of the celebrant.

The "Houselling Stool" was during the celebration placed along the upper step in front of the altar. It is still used in some continental churches, but in this country has been almost, if not entirely, superseded by the rails introduced in the English Church in the time of Archbishop Laud, and now generally used in churches of all creeds.

The "Houselling Stool" in the Herbert Chapel is a handsome piece of furniture. The carved moulding along the front is in three pieces, and most probably was added after the stool was removed from the chancel. The subjects—nymphs, cupids, tritons and dolphins—are not ecclesiastical. They look like the carved fronts of the drawers from some fine piece of domestic furniture. Some of the other carved pieces inserted in the chapel also bear a domestic look, and resemble the carvings found on bedsteads and other furniture of the Elizabethan period.

THE GLOUCESTERSHIRE FONTS.

By ALFRED C. FRYER, Ph.D., F.S.A.

Part I.

LEADEN BOWLS.

There are nine leaden fonts in Gloucestershire, and this is a large percentage for one county, seeing there are only thirty in the whole of England and Wales. These bowls are either circular or tub-shaped, and those of an earlier date possessed covers. Several still retain the markings to which the locks were attached, for by the constitution of Edmund, Archbishop of Canterbury (A.D. 1236), fonts were required to be covered and locked.

Six of these leaden bowls were all made from the same mould. They belong to the churches at Frampton-on-Severn,[1] Lancaut,[2] Oxenhall, Sandhurst,[3] Siston and Tidenham.[3] The decoration upon these fonts is in *alto relievo*, and consists of a band of foliage at the top (2 inches deep) and bottom (2½ inches deep). An arcade surrounds the bowl, containing alternately figures and scrolls, being thrice repeated. The two figures, which are doubtless intended to represent the Saviour, are vested in richly-ornamented robes, and are seated on thrones. The first holds a sealed book in the right hand, and the left is upraised in benediction; the second figure also raises the left hand in the act of blessing, but the right grasps a book which has had the seal removed from it.

The late Dr. Ormerod says: "The dress, and particularly the beards, of the figures, the decoration of the thrones, the ornamental foliage, and the scrolls, will more probably be

[1] The font is illustrated in the *Journ. Brit. Arch. Assoc.*, vol. ii (1847), and in Bond's *Fonts and Font Covers*, p. 81.

[2] The font is illustrated in Bond's *Fonts and Font Covers.*, p. 82.

[3] The fonts at Tidenham and Lancaut are illustrated in *Archæologia*, vol. xxix.

referred to the Saxon era. As far as the coarser execution will allow the comparison, they very much resemble the delineations given in the *Benedictional* of St. Æthelwold. The figure with the sealed book in particular resembles the representation of the Trinitas in that volume, excepting a difference in the composition and adaptation of the nimbus."[1] Dr. Ormerod was of opinion that these fonts[2] were constructed about the year 960 A.D. This is far too early a date to ascribe to them, and on careful examination of the arcade,[3] it will be noticed that the shafts are richly adorned with chevron, cable, and sunk pellet mouldings, while the arches, capitals, bases and spandrels are all adorned with ornamentation. The figures, with their knees spread wide apart, may have deceived Dr. Ormerod, for he considered they belonged to the Anglo-Saxon period. The date which Dr. Ormerod assigned to these fonts is certainly a hundred, or possibly one hundred and fifty years too early, and we believe that Dr. Cox and Dr. Harvey are correct when they state, in their recent work on *English Church Furniture*,[4] that these fonts are of Early Norman date, and belong to a period prior to 1100. Mr. Francis Bond, in his recent work on *Fonts and Font Covers* (p. 79), points out it is a leading principle in archæology that an object must be dated, not by the evidence of early work, but by that of late work seen in it; and an art in which moulds are employed long goes on perpetuating ancient patterns. Mr. Francis Bond considers that these fonts are not likely to be earlier than the closing years of the twelfth or the early years of the following century, and in any case such a pre-Conquest date as has been assigned by Dr. Ormerod is quite out of the question.

The fonts at Lancaut and Sandhurst are smaller than the

[1] See *Archæologia*, vol. xxiv, p. 87.

[2] Dr. Ormerod does not appear to have known of the fonts at Frampton-on-Severn, Oxenhall, Sandhurst and Siston, which are all in the same county.

[3] The arcades are $9\frac{3}{4}$ inches high and $5\frac{3}{4}$ inches wide.

[4] See *English Church Furniture*, by Cox and Harvey, p. 199. In their list of Norman fonts, on page 200, they omit the leaden bowls at Oxenhall, Siston and Sandhurst.

others, having only eleven and ten arcades respectively. Lancaut Church, which is situated on the banks of the River Wye, is now a ruin ; but the leaden bowl is carefully preserved by Sir William H. Marling, Bart., at Sedbury Park. As the bowl at Sandhurst has an uneven number of arcades, two of the scroll patterns come together.

It seems probable that these eleventh-century bowls were all cast from the same mould in the usual way. The sheet, with the decorated portion to the outside, would be bent into a tub-shaped vessel, as lead is such a malleable metal when not specially hardened with tin or antimony to any large extent. The joinings of the two parts would be covered with a seam. Some later leaden bowls possess two or even more seams, which indicate that they were made in either two or more pieces. The figures and ornaments are often facsimiles, and in these cases it is very probable that a single pattern was first carved in wood and then impressed on the sand mould as often as required. Mr. Francis Bond remarks that the practice was a common one in the cast-iron works of Sussex.

The font at Haresfield has been an unsolved puzzle for many years. It is painted a dark green colour, and this appears to have deceived some authorities, who have placed it down as an example of a bell-metal[1] font. I was permitted by the churchwardens to remove a small fraction of the metal, and on submitting it to chemical analysis, the fact is now established that the bowl is made of lead. The ornamentation has led to various conjectural dates being assigned to its construction The bowl is adorned with twenty-two pointed arches having cuspings. These arches rest on shafts formed of some twenty-six beads. Round the centre and at the bottom of the bowl are bands of ornament composed of quatrefoils and triangles placed in squares. Mr. W. St. John Hope, M.A., Mr. Lawrence Weaver, F.S.A., Mr. Bligh Bond, and Dr. Alfred Harvey have come to the conclusion that this font is well in the Gothic period, and its construction may be assigned to the early years

[1] Bell-metal is an alloy of tin and copper—two parts of the first and eight parts of the second.

of the fourteenth century. The arches, the tracery, and the cuspings are most unlikely to be post-Gothic, while the bands of ornamentation round the base and centre are similar to many parapets of fourteenth-century work.[1] The buttoned shafts present the chief difficulty. Mr. W. St. John Hope considers the beading to be a plumber's trick, and Mr. Bligh Bond remarks: "As for the buttoned shafts, these also appear to me quite as likely to be characteristic of the earlier date, since we know that there are a good many instances of early woodwork (thirteenth and fourteenth century) which exhibit small shafts with turned cups and bands used as mullions; also the type of buttoned work on the Haresfield font seems much more like that seen on early furniture than that one observes as a seventeenth-century ornament." Mr. Francis Bond, however, is opposed to these views, and suggests that the bowl cannot be dated earlier than the seventeenth century. In his opinion the bowl in question betrays a post-Reformation character, when the spirit had departed from the art of the Gothic craftsmen. In support of this opinion he points out the inartistic way in which certain diagonal lines, well shown in the illustration, run right across the vertical shafts.[2]

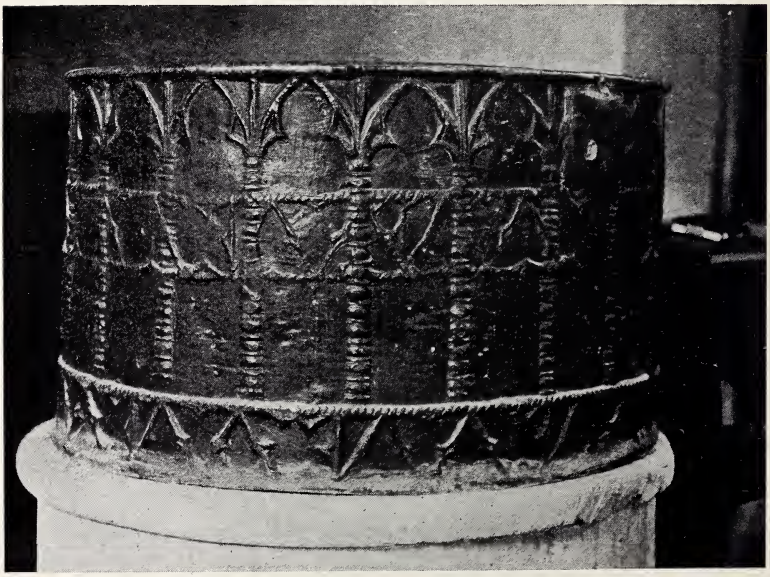
The ornamentation of the circular leaden bowl at Slimbridge is divided into four compartments by small pilasters. Two cherubs with five-petalled rosettes above and pear-shaped ornamentation below adorn the eastern face. The western face has two cherubs, rosettes, the date 1664, and the initials "I.T." and "W.S." There is a fluted moulding at the top and bottom. The stone base has the date 1634 and the initials "R.B." and "A.P."

In the Church of St. Mary the Virgin, Down Hatherley, is a leaden tub-shaped bowl. It is the smallest of these Gloucestershire leaden fonts, and is only 18½ inches in diameter and 12 inches in depth. It was constructed with two seams, and is decorated with two branches of foliage of the Renaissance

[1] Wells, St. Mary Redcliffe, St. Mary Magdalen (Taunton), etc.

[2] *Arch. Journ.*, vol. lxv, p. 336.

DOWN HATHERLEY.



HARESFIELD.

FRAMPTON-ON-SEVERN.

SLIMBRIDGE.

type [1] in shallow relief, several stars and lozenges,[2] and three Tudor rosettes.[3] At the bottom is a band known as Tudor cresting.[4]

APPENDIX.

LEADEN BOWLS.

	Diameter (Interior).	Depth (Exterior).	Remarks.
	Inches.	Inches.	
DOWN HATHERLEY (St. Mary the Virgin and Corpus Christi)	18½	12	Illustrated in Bond's *Fonts and Font Covers*, p. 87. The base has the date 1634; but the bowl belongs to the Tudor period.
FRAMPTON-ON-SEVERN (St. Mary the Virgin)	25½	22	Illustrated in *Journ. Brit. Arch. Assoc.*, vol. ii, 1847, and in Bond's *Fonts and Font Covers*, p. 81.
HARESFIELD (St. Peter) ..	22½	13¾	This bowl is now painted a dark green. Illustrated in Bond's *Fonts and Font Covers*, p. 86.
LANCAUT (St. James) ..	22	22	Illustrated in *Archæologia*, vol. xxix. The circumference at the bottom is 4½ in. less than at the top.
OXENHALL (St. Anne) ..	25½	22	....
SANDHURST (St. Mary the Virgin) ..	23½	22	The circumference at the bottom is 5 in. less than at the top. Illustrated in Bond's *Fonts and Font Covers*, p. 82.
SISTON (St. Anne) ..	25½	22	....
SLIMBRIDGE (St. John the Evangelist)	27	16	The font was constructed in 1664.
TIDENHAM (St. Mary the Virgin)	25½	22	Illustrated in *Archæologia*, vol. xxix.

[1] 8 in. by 6 in. [2] 5 in. by 3½ in. [3] 8 in. by 5¾ in.

[4] This font is illustrated in Bond's *Fonts and Font Covers*, p. 87.

HEAD OF AN EARLY FOURTEENTH-CENTURY EFFIGY IN ST. PHILIP'S CHURCH, BRISTOL.

By ALFRED C. FRYER, Ph.D., F.S.A.

The Church of SS. Philip and Jacob, Bristol, was in existence in 1174, when it was said to have been a small Benedictine Priory. It was, however, parochial as early as the year 1220; but it must have been some eighty years later that this head was carved.

The view taken by Miss I. M. Roper, in her paper on "Bristol Effigies,"[1] appears to be the correct one, and this head belonged to a monumental effigy, and at some later period it has been severed and placed on a stone bracket.[2] The head[3] is in mail. "The hauberk," as Miss Roper says, "is drawn up beneath the ears, and there fastened on each side by a cord to the flaps of the coif de mailles, which completely covers the head. Beneath the coif would be a small skull-cap of iron, which is shown to be held in place by a cord entwined amongst the rings above the forehead." "This coif de mailles," Mr. Edward S. Prior, F.S.A., informs us, "is an example dating from about 1275 to 1320," and the execution of the face he considers strongly resembles that of Crouchback at Westminster Abbey of about 1292, and a knight at Beer Ferrers of about 1300. Mr. Prior has, therefore, dated this head as belonging to an effigy of the early years of the fourteenth century. Mr. Albert Hartshorne, F.S.A., has also been consulted, and he is of opinion that "this head formed part of an effigy which may be dated about 1300."

The long neck is a characteristic of the London and West-country effigies of this period. The mail is carved

[1] *Trans. B. & G. Arch. Soc.*, vol. xxvii, p. 98.

[2] 6 in. by 10 in. by 8 in. [3] 1 ft. 3 in. by 10 in.

HEAD OF AN EARLY 14TH CENTURY EFFIGY.
ST. PHILIPS' CHURCH, BRISTOL.

in stone, not modelled in gesso, and Mr. Prior believes that "it was made locally, but was a copy of a London figure."

This head is half built into the south wall of the Kemys Chapel, and rests on a stone bracket of a much later date. It is in excellent preservation; the nose is, however, chipped. The eyes are open, which is a characteristic of early English effigies, and a drooping moustache is depicted. The head is thickly coated with whitewash.

A FEW NOTES ON THE HERALDRY SEEN AT THE SPRING MEETING, JUNE 2ND, 1908.

By F. WERE.

The Editor generally wishes for a short report on the Heraldry, and as there are one or two interesting ones, I hope this will prove acceptable to the members.

The first church visited was Dymock, and I entered the church alone and began reading the coats of Cam, 1790; several Hankins, 1738–76; Wynniatt, 1670; Chamberlayne, 1729–38; Wall, 1694; and then I lighted upon one of the worst types of quite recent false heraldry; this was the shield on the Richard Hill monument, in which the "bars were sable on a gules field," and the impaling bore a "chevron gules on a sable field." Now this shield appears in Bigland untinctured, and will be found at the bottom of p. 288 in the xxviii vol. of our *Transactions*, with my probable tinctures in brackets; but in his time, unless he overlooked it, it bore no impaling. I was told that his wife was a Rooke, and there could be no harm really in inserting it; but then it should be true, not false, and as it bears a "chevron," whilst Bigland's Rookes bear a "fess," I doubt it even being true. I think it well to draw attention to this, as it might lead to an alteration. Whilst I was studying this the whistle sounded, and I had a fire of questions to come and see the shield on the tower, so I was just able to read it, and find it answers one of my Bigland's heraldic "Queries," p. 384, given by Bigland, without family, as "Two bendlets charged with bars dancette." Now "bars" it cannot be, since there is nothing horizontal about the hatchings, they are like two saws with their teeth together, and the real blazon is "Argent two bends each per bend indented gules and vert," Ruyhale. A slight variation of this

is given in *Worcestershire Visitation*, 1569, p. 70, as the fourth quartering of Harewell, where it is " vert and gules," but this is named Corbett ; it is really a quartering of Corbett, as Roger Harewell married the daughter and heir of Corbett, and the latter the daughter and heir of Cowley, whilst Cowley married the heiress of Ruyhale ; this is treated very clearly in text and note by Grazebrook in his *Worcestershire Heraldry*, p. 487. There is another shield on the tower given by Bigland as " three pheons," FORSTER ; and I am exceedingly sorry now I had not time to study it. This is mentioned on p. 254, vol. xxviii. Seeing that Fosbrooke, vol. ii, pp. 236–7, gives the account of the Ruyhales, who lived at Dymock in Hen. IV to Hen. VI's time, and the Forster family could have had nothing to do with the tower in the Ruyhales' time, as they did not come to the place before 1608, perhaps they repaired some part of it, otherwise it might possibly be a partly-defaced coat of Merbery, " A cross between four pheons," John being part owner of the manor and contemporaneous with Ruyhale.

Kempley Church, next visited, had the two shields of Pyndar given by Bigland and Rudder. The former says LOGGIN, the impaling, has three, and Rudder two, piles ; the shield is very sloping to fit the base of the monument, so the piles look more like two than three, but I believe the last to be the correct. The President said the Pyndar monument was the only one in the church, so I did not search ; but Bigland gives two, which must have been removed, one to LEWES, and another to FINCH, about which I should like to insert here an omission in my " Queries," vol. xxviii of the *Transactions* ; it is the fifth quartering of Finch given by Bigland as " Parti per fess indented argent and sable four hunting horns counter-changed." I cannot trace such a coat, so it ought to be entered in the " Queries." As regards the fourth quartering [GOBYON], p. 265, as stated there, Butler, of Wem, married the heiress, now I find in *Brydges' Collins Peerage*, iii. 376, that Henry Finch's wife, Alice Belknap, bore as second quarter Butler, of Wem, who of course would be entitled to quarter Gobyon ;

but this surely is going far afield to pick and choose from.

At Newent I had not time to see whether Bigland's shields were still there. I found two of them in N. aisle, DRAPER and BEALE.

At Pauntley I was able first to read two shields of painted glass in the W. window.

1: "Gules a fess chequy or and azure," WHITTINGTON, impaling "Gules (very dark) a chevron between three escallops argent," MILBORNE, as given in the *Transactions*, vol. xxviii, p. 339, and called fifth shield. The "escallops" are poorly executed, more the shape of leaves. 2: The sixth shield in Bigland is WHITTINGTON, as in 1, impaling, "Quarterly per fess indented azure and argent," in first quarter an oblong piece of glass let in "per fess," but too defaced to be distinguished, which evidently bore "a lion passant guardant or," for CROFTS or CROFTES. These two shields represent the double marriage of John Whittington, of Pauntley with Elizabeth, daughter and heiress of Simon Milborne and Elizabeth, daughter of Sir Richard Croftes, Knight (see *Gloucester Visitation*, Mis. Peds., p. 268). Bigland's successors read this coat as "Per pale and per fess dancette azure and argent," and named it CROMWELL, so that under Cromwell, p. 221 of the *Transactions*, and under WHITTINGTON, p. 492, I was obliged to put a (?) before it; and I am exceedingly sorry if my note in brackets suggesting FITZWARREN has led people astray; so kindly draw a pen through in both places from "I think" to "arg.," and from "I think" to "Fitzwarren." Whilst after CROFT, on p. 220, might be inserted "CROFTES. *Pauntley*. Impaled with Whittington in W. window, 'Quarterly per fess indented azure and argent, in first quarter (defaced) a lion passant guardant or.' John Whittington married secondly Elizabeth, daughter of Sir Richard C., Knight."

In N.E. window are three shields. 1: "? Argent (there was a grey daub on the field on the sinister side, but I believed

it to be only dirt on the outside) three swans, 2 and 1, entrailed" ; their beaks and feet were more filled in, and may have been "sable or dark gules," which would be in favour of a metal field. This coat is entered in my "Queries" in the *Transactions*, under Pauntley, p. 389, but it is badly punctuated; the comma after swans should be a full stop, and the "i" of the "impaled" following a capital I, as the Diggs impaling is quite a different shield. There is no name given to this shield by Bigland's successors; if the field is "argent," and Papworth gives no "or," the only one like it is given thus by him, "Arg. three birds (? swans) sa.," WARBERTON; but I cannot see how this helps.

2: "Per fess argent (a nice piece of silvery glass) and gules a fess (here clearly) counter-componée or and azure." This is evidently a mended-up Whittington shield, and it is sad the "argent" glass has been added instead of a "gules" one; the "counter-componée" I think must be accounted for by the "chequy" not spacing out properly. This is given as the third shield in the windows in Bigland, where the "fess is blazoned compony," and the field all "gules," so the alteration has been effected since.

3: This is a finely-executed shield, the shape of the escutcheon suggesting late sixteenth or seventeenth century. This is No. 4 in Bigland, and is blazoned "Gules a fess between six pears pendent or," and is there named SOUCHE, to which, on p. 437 of the *Transactions*, I have appended a (?). No such a coat for Souche is known, and it is really Besford or Pearsford, as is proved by the Clopton brass and pedigree; but why it appears here has yet to be found out. This was all I could do at Pauntley, so I failed to see Bigland's No. 2 in the windows, which I have given in the bracketed HAUTEVILLE, p. 282, in the *Transactions*, and the other coats.

BRISTOL ARCHÆOLOGICAL NOTES FOR 1908.[1]

IX.

By JOHN E. PRITCHARD, F.S.A.,
Honorary Secretary for Bristol.

"Old Bristol is architecturally one of the most interesting cities of England, and the *impression* left by the town depends altogether on the ancient buildings."

Such was an eminent journalist's opinion of this city, as given to the world through a London newspaper after a recent visit here, and I doubt whether any member of this Society would wish to challenge that statement.

But the progress of demolition is making such headway, that those of us who remember the appearance of the old city, say even a quarter of a century ago, are bound to admit that the *impression* of that time has been much effaced, and the loss has been especially noticeable in quite recent years. If, therefore, Bristol continues to lose her old buildings at the same rate she will gradually get out of touch with the great period of her Merchant Princes, and earn words of severe reproach. Not one of us, however, would stay a city's progress for archæological reasons, or for purely architectural effect; there must necessarily be changes, but it cannot be denied that in many instances in past times the acquirement of wealth—call it utilitarianism if you like—has been the chief

1 Read at the Bristol Evening Meeting, January 20th, 1909.

factor in sweeping away a good deal that might have been retained, whereas if some thought had been bestowed upon the "historical aspect" when considering various changes, much would have been averted. Let us hope that this may be so in the future.

There are many interesting subjects connected with the year 1908 to speak about this evening, and I will begin by referring to a CARVED STONE FIREPLACE which was removed from an old house in Jacob Street twelve years ago, during the demolition of that property for business extensions, by Mr. C. E. Beavis. This fitment was carefully stored by him at the time, and he retained possession of it until the 22nd day of January, when he presented it to the City Museum for erection in the Architectural Court.

The fireplace bears the date 1664, and as this is nine years prior to the publication of the large plan of the city by Jacobus Millerd,[1] it is fair to assume, owing to the unavoidable similarity in depicting houses on a plan, that the dwelling which possessed this old fitment was one of those indicated in the thoroughfare marked Jacob Lane.

At the time of its demolition the house stood at a spot about 135 feet below David Street, which cuts through Jacob Street. It faced the old Malt House still existing in that thoroughfare, and almost adjoined the back premises of the historic "Stag and Hounds"[2] in Old Market Street. It had a frontage of 32 feet, with a long depth, and in olden days doubtless possessed a large garden—a house of no mean order.

Jacob Street of to-day was "Jacob's Lane" at that time. It is so given by Millerd in 1673, and though I find the thoroughfare called "Street" as early as 1786, I can also trace the style "Back Lane" in deeds as late as 1804. In Roque's small plan of 1759 it is marked "Jacob's Lane or Black Lane," the latter probably only an engraver's error, even though Richard

[1] An exact delineation of the famous city of Bristol. By Jacobus Millerd, 1673. See *Transactions*, vol. xxix, p. 64.

[2] See *Transactions*, vol. xxviii, p. 113.

Benning (in his plan of 1780 attached to Barrett's *History of Bristol*) so called it; but many of us know that he copied Roque almost entirely. The next plan maker of the city was Benjamin Donne,[1] and he returned to the original name of "Back" Lane in his valuable issue of 1826, which explains itself.

There can be nothing undignified in the word *lane*. We hear of "Park Lane," Hyde Park, without the slightest distress; and if we refer to Dr. Murray's new English Dictionary we shall find he gives the meaning of the word as "a narrow road or street between houses or walls." It appears to have been first used in early mediæval times, for that eminent lexicographer, curiously enough, explains the word by a reference to Botoner's *Itinerary* of this very city in 1478, wherein our old topographer described "a laane goyng yn the South Syde of Seynt Stevyn Church."

In Jacob's Lane, then, close to the border of the ancient forest of Kingswood, and almost adjoining "The Old Marquet," as Millerd named that thoroughfare—styled "Back Lane" in a certain will of 1758, and divided by probably only two tenements from the house we are considering—stood also the "Sea Horse," a noted carriers' inn at that time, with large yard attached; so that the district breathed of importance. How long this licensed house had existed previously it seems impossible to trace.

Now as to the building which possessed the fireplace, it appears to have been known at the time it was pulled down as Headford or Headfort House, but for what length of time I cannot find.

It was so described in a will of 1804. But, curiously enough, on September 27th in that very year it was sold by public auction at the White Hart Inn, in the "Old Market," as a dwelling-house in Jacob Street, let to a Robert Headford at the low clear rent of £10. The legal documents relating thereto —which I have perused, by the courtesy of Mr. Beavis—con-

[1] See *Transactions*, vol. xxix, p. 65.

tained a manuscript note that there were " two lead soft-water pumps in the Brew-House," which certainly implies that it was a reasonably important property, but it was not referred to by any name.

Evidently the house was nameless—as most were at that period—but, probably owing to some local influence or otherwise, the tenant's name clung to it. So it shall be known as Headford House.

An instance in local history—to illustrate what I mean—occurred at the time of the Civil Wars. During the siege of 1643 an officer named Lunsford (three brothers of this name were engaged) was shot through the heart on the slope of Christmas Steps, and for some time afterwards the spot was curiously called " Lunsford's Stairs."

The building must have been interesting in design, for it had a gable on each of the four sides. I can get no definite information as to its frontage, but the owner tells me the windows were somewhat small, and that the ground floor was fully six inches below the level of the pavement.

The large room on entering was almost devoid of interest, the only trace of the original interior work being the moulded oak breast of the open fireplace—a timber 7 feet long by 10 inches in depth. The oak staircase at the back of this room possessed a good newel, and light from the rear of the property to the staircase came through an old leaded casement. This latter, fortunately, was preserved, and, with the moulded head-piece, was also presented to the Museum by Mr. Beavis.

Fixed in the principal apartment on the first floor—that may be termed the guest room—was the carved fireplace, which may be described as follows :—On a shield in the centre of the frieze are the letters $\overset{\text{C.}}{\text{N. B.,}}$ with the date 1664, divided on the left and right cartouches. The initials would probably represent the owner, but no researches have yet yielded the secret in this instance.

Whilst the nobility usually displayed their achievement of arms, giving an immediate clue, the old burgess had to adopt this method of simply having his initials carved thereon—of little use ofttimes in tracing his identity.

There was a handsome moulded ceiling in this apartment, in full keeping with the style of the chimney-piece, but it was destroyed in the usual manner at the time the house was pulled down. The rest of the rooms—for there was another floor above—call for no comment, as these contained nothing of interest. And no description can be given of the rear of the property on account of the many changes, not even of the garden. In digging out the foundations various fragments of pottery of the period however came to light.

My impression is that this house was yet another of the many small country houses of which we know so little, probably belonging to a Bristol merchant—to one of those strenuous workers who kept in close touch with his store, but who required some relaxation from city residence.

The position of his little estate was quite near to the city, and only a short distance outside the castle gate, which had been erected about 1660. Millerd's fascinating plan of 1673 clearly shows this entrance, which was actually removed after standing about a century only. In less than a century later the entire picture had again changed, for manufactories and other business premises had monopolised nearly all the seventeenth-century houses in this region ; whilst in another decade —and the picture of 1900 is still before us—a far greater change has been wrought.

The same donor also kindly gave to the city the old wrought-iron lamp bracket from the " Saracen's Head," Temple Gate, which had been in his possession since the place was demolished, about a quarter of a century since. Messrs. Mardon's factory has since been erected upon the site.

This ancient posting house stood outside Temple Gate, and was one of the hostelries confirmed and authorised in 1606, at

which date there were only eighteen inns altogether in existence in the city.

At the present time, with suggested new licensing laws in the air, it is curious to emphasise the great change in such matters between then and now, for at that time "the Inn Holders Company obtained from the Crown a confirmation of their privileges, with power to forbid the opening of any additional inn within the city!"

The decision of the City Council which saved the

DUTCH HOUSE

by the historic majority of one, on the two final divisions, was probably the most interesting event of the year, and will ever be remembered for the keenness of the fight.

The first occasion, February 25th,[1] was over the consideration of the estimate for the alterations and repairs, and as notice of a "resolution to rescind" was immediately given, the matter had to be fought out again. It was thought advisable by those determined to save the property to issue a strong appeal to the members, and a letter, as follows, bearing autograph signatures was posted to every councillor the night prior to the meeting :—

IMPORTANT.

BRISTOL,
March 9th, 1908.

DEAR SIR,

THE "DUTCH" HOUSE.

We feel bound to draw your attention to the importance of the vote at to-morrow's Meeting of the City Council, when the absolute fate of this interesting property is to be decided.

With deference, we should like again to point out that the Old House is a typical specimen of the Ancient

[1] See reports in Bristol newspapers, February 26th, 1908.

domestic architecture of Bristol, and by virtue of its prominent position—standing as it does in the very heart of the City, at the junction of the four cross streets—it possesses a distinctive value to the community, which it is impossible to over estimate; far too many examples have already been needlessly swept away.

This Structure forms an historic link with an interesting and dignified past such as is possessed by few cities, and which will be an even more valuable asset in generations to come.

We make a personal appeal to you, to assist by your vote, to retain this building, which we would point out can be preserved without conflicting with the interests of sanitation or public improvement, and without interfering with the proposed street widening.

Besides, by the scheme placed before the Council, preservation in this case would be a considerable financial gain!

The Old Dutch House when once gone, will be gone for ever!

It is hoped that nothing will prevent your remaining until the end of the Meeting in order to support this movement.

We are, Dear Sir,

Yours faithfully,

H. DARE BRYAN,
President of the Bristol Society of Architects.

JOHN E. PRITCHARD,
Honorary Secretary of the Bristol and Gloucestershire Archæological Society.

G. H. LEONARD,
Chairman of Executive Committee of the Bristol Kyrle Society.

The final vote was taken on March 10th,[1] in one of the

[1] See reports in Bristol newspapers, March 11th, 1908.

fullest Council meetings on record, and the old house was then *saved by one vote!*

This is not the only instance of the fabric being in danger, for it was apparently doomed about fifty years ago,[1] when Stuckey's Bank removed from that corner of High Street to its present site.

The work of reparation was put in hand immediately, and this has been continued as rapidly as possible.

As to the building itself, the exterior is well known to everyone, but few have any idea of its interesting *cellars*. The roof of the larger one still retains traces of the groining, and two of the quadrangular corbels from which it springs—which can be seen at the east and west angles on the south side—and one of the centre bosses of the roof, carved in leaf design, which was found built into one of the walls, have been carefully preserved.

It was this compartment which apparently led the Rev. John Evans,[2] author of one of the minor histories of Bristol, into the conjecture that a church, which he called St. Andrew's, once stood on this spot—a myth long since dispelled.[3]

There is now no question that the subterranean apartments beneath the old timber structures of our city, such as these, were simply the store-places for the heavy goods of the wealthy merchants of the fifteenth and sixteenth centuries, and it may be interesting to recall the description of such a building from the pen of an early writer. He says that an ancient tenement or house, during the early centuries, as inhabited by the burgesses of Bristow, was thus constructed: "The souterrain was a very large cellar with a groined and ribbed roof of stone, and when extending under the street (as was not unfrequently the case) divided by arches and pillars. Such instances are

[1] See *Curiosities of Bristol*, 1854, p. 78.

[2] *The History of Bristol, Civil and Ecclesiastical*, by John Corry and Rev. John Evans, vol. ii, p. 441.

[3] *Fact versus Fiction*, by George Pryce, F.S.A., 1858, p. 42.

not so frequent as those covered by timber beams. In these were deposited the heavier goods."

The views of the CORBELS and MOULDED RIBS are from photographs kindly taken by our member, Mr. Moline, in May last, just after the flooring of the shop had been removed, when light first poured into the cellar. I believe these are the only negatives extant of these interesting relics.

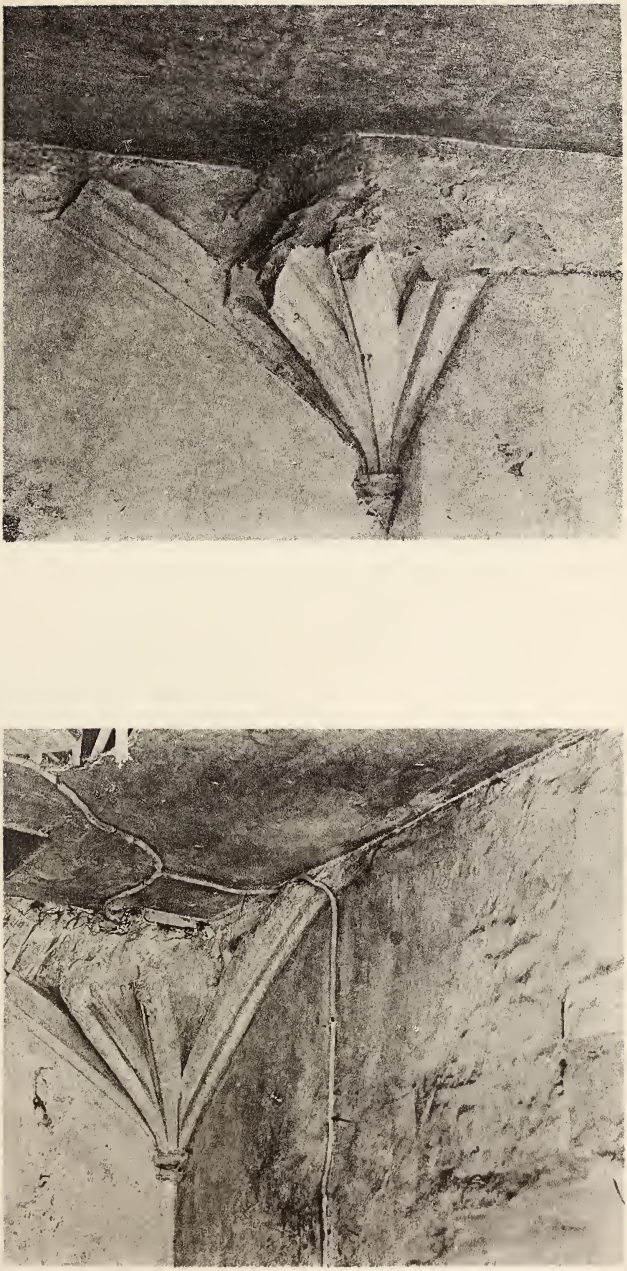
But in a volume of reproductions of pen-and-ink sketches[1] privately issued in the year 1857, there appeared a realistic drawing of an ancient cellar on the east side of High Street, which was evidently intended to represent the larger compartment under the Dutch House. This clearly shows the corbels and groining at that time.

On the same plate is also given a sketch of an ancient cellar, on the west side of the same street, which was supported by wood beams, as described in the extract I have just given.

There are only one or two other examples of ancient cellars now existing in High Street, and these are of the plainest character, though of very massive construction, the principal one being under Messrs. Jones & Co.'s premises, Nos. 6, 7 and 8, on the east side.

In the course of reconstructing the walls in the basement of the Dutch House, an iron chest was found embedded in one of the cavities, and may now be seen at the Museum. It measures 2 ft. 7 in. by 1 ft. 5 in. by 1 ft. 6 in. deep, but is much corroded. The open-work lock under the cover, representing figure ornamentation, is of interest; but the chest is of the ordinary late sixteenth or early seventeenth-century character. When found it was empty—much to the disappointment of the workmen.

[1] Anastatic Drawing Society. These two sketches by George Pryce, F.S.A., July 1st, 1857.



CORBELS IN CELLAR OF "DUTCH HOUSE," BRISTOL.
1908.

HORTON. Photo.

OLD HOUSES, SMALL STREET, BRISTOL.
DEMOLISHED 1908.

SMALL STREET.

Although the site of the Bristol Waterworks Company, in Small Street, was acquired by the Government in 1903, preparations for the extension of the Post Office were not really commenced until April, when, during the first week of that month, "house-breakers" were engaged on the frontages, and very quickly those distinctly plain messuages known to most of us were practically demolished.

The late Mr. Latimer and Mr. W. George have written much about this historic street, where so many notable families have dwelt, and in these notes I can only speak of the buildings and the site.

The THREE HOUSES known as Nos. 6, 7 and 8, all connecting (No. 6 adjoins the present Post Office), possessed very plain exteriors, probably much altered in style during the past century; and owing to many changes in occupation since the great days of their history, had evidently lost nearly all their interior decorations. The principal carved chimney-piece and other ornamental work in the guest room of No. 7—the middle house, known as the "Elton Mansion"—had fortunately been removed at the date of sale, as recorded in my notes of 1903;[1] as well as another fire-place, which carried the arms of the city and of the Merchant Venturers.

It was, therefore, interesting to find in pulling down the house No. 6 that portions of a finely-carved stone fire-place had actually been left there *in situ*, in the corresponding guest room to that of No. 7. This had been built over by one of modern construction.

The stone carving discovered consisted of the frieze of an early fire-place bearing Tudor roses within diamonds and circles alternating, surrounded by typical strap-work of the period; below which, upon small plain shields within the spandrels of the moulding over the opening, the initials "I. B." were found after the thick coats of colouring had been cleaned off.

A portion of another carved stone fire-place, and several

[1] See *Transactions*, vol. xxvii, p. 338.

fragments of beautifully moulded plaster work, which evidently belonged to different rooms, also came to light. These remains clearly indicate dwellings of considerable importance, and give ample proof that in Small Street stood some of the finest mansions of the city.

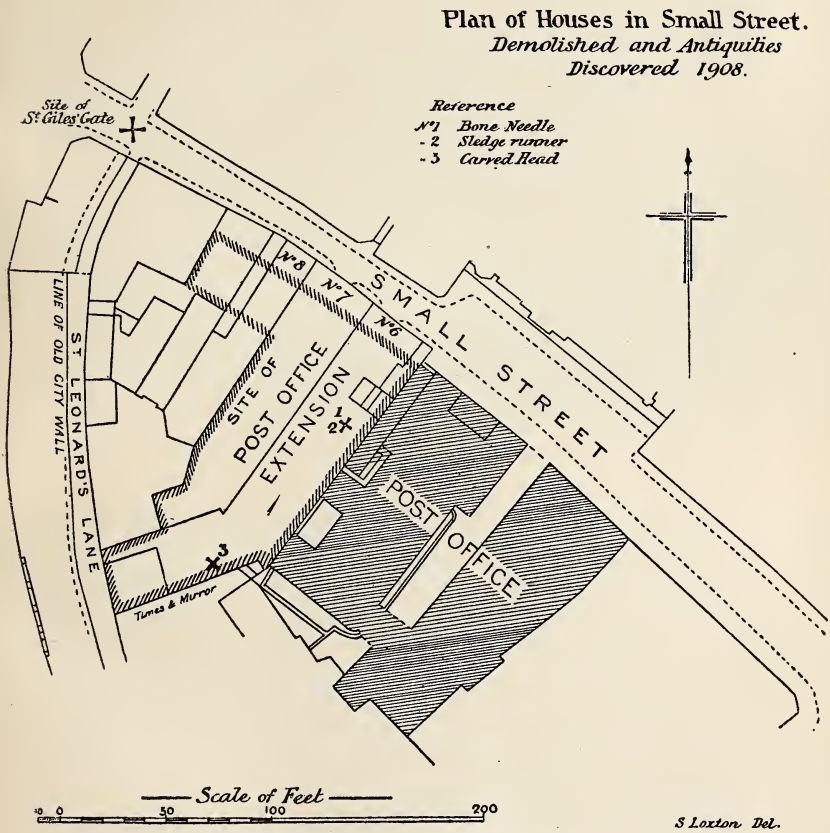
The ornamentation of these various specimens indicates a date that may be approximately accepted as the middle of the seventeenth century, or probably somewhat earlier.

I wish to say that Mr. Blake, contractor for the Government buildings, most kindly and very readily assented to everything being handed over to the city collection for the Architectural Court, and I should here like to thank him again for his courtesy.

With regard to the SITE, it was hoped that in course of excavating some further evidence might be obtained touching the early occupation of that spot—I mean prior to the Norman period—but deep digging was only necessary in certain places, and very few archæological relics were discovered.

The numerous finds of the Prehistoric Iron Age in recent years upon the peninsula forming the site of ancient Bristol, between the two rivers, led one to expect that other objects of interest would come to light, as the spot had not been turned over for a very long period, certainly not since the science of early man had come into special prominence. The discovery, therefore, of several EARLY SPECIMENS of unusual type was most exhilarating. On June 24th, in a trench on the south side, at a depth of about 14 feet below street level, a roughly-made *bone implement* was turned up; this measures $3\frac{7}{8}$-in. long, and has a hole a $\frac{1}{4}$-in. in diameter drilled at the top end. It is doubtful for what use this was intended: in form it is more like a needle—if so, it is unfinished—but it may have been a cloak pin, for the head seems almost too large for a needle: and it has been suggested it was possibly a peg for securing the bolt of a door. At the same time A RED DEER *tine tip* was found, which had been bored at the larger end to form the handle of probably a tool. (See illustration.)

On July 6th another most interesting specimen was rescued during the progress of the digging, at a spot on the south side, about 50 feet back from the original street frontage, and at a depth of about 12 feet. Mr. Henry Balfour, of the Pitt Rivers Museum, Oxford, has most kindly examined this relic, and



he says that in his opinion it is the metatarsal of a horse, and the half of a broken "*sledge-runner*" (it measures 6½-in. long). It is certain that it has been used on ice, the friction surface showing that plainly. The only difference between the bone sledge-runners and the bone skates is that the former are perforated in a vertical direction to the friction surface, while

the latter are perforated transversely. The reason is that when used as runners the bones were pegged to the under surface of the sledge from below upward, whereas the skates were tied on to the boot. The skates are more usually found, but several so-called "skates" in museums are in reality sledge-runners. They must have afforded splendid antifriction surfaces.[1] (See illustration.)

In close proximity to this a *solid tine* of the red deer was found. This measures 8-in. long, and has been cleanly sawn off with a metal saw at each end, but it does not look like a finished implement. (See illustration.)

Though there is not sufficient evidence to indicate at all clearly the date of these specimens, there is no doubt that they belong to a very early period, probably of the late Iron Age or soon after.[2]

In July also a very curious but interesting relic was discovered at the corner of the site, close to the north side of the *Times and Mirror* printing works and St. Leonard's Lane, embedded in made ground of considerable age, and at a depth of about 14 feet.

This QUAINT OBJECT was seen to be an *internal cast* of one of the chambers of a *large Ammonite*, and it has been pronounced by Mr. S. S. Buckman, F.G.S., the eminent authority on that group of fossil shells, to be "*Lytoceras phyllicinctum*," from the Yeovil sands formation.

He says the locality was probably Cole, near Bruton, south of the Mendips, or possibly Ham Hill, close to the old Fossway. The interest in the specimen to us lies not in its geological character, but on account of the *quaintly-carved face* on the rounded end, which certainly adds considerable interest and much speculation. That the specimen was brought here is

[1] See "Sledges with Bone Runners," by Henry Balfour, *Reliquary and Illustrated Archæologist*, October, 1898.

[2] I have again this year to thank Mr. Moline for very kindly photographing the various antiquities found, which has entailed a large amount of time.

ANTIQUITIES FOUND IN BRISTOL,
1908.

certain, for these ammonites are not found locally. But when and by whom ? At what period was the carving added, and by what strange coincidence did it reach the spot where it was discovered ? The carving is certainly intended to represent the face of an animal, probably a lion, and it would be interesting to know the real meaning intended by this quaint workmanship. The depth of the face is rather more than 2 inches. (See illustration.)

If any masonry had been found close by, built of material from the same geological formation, it might have assisted one in fixing an approximate date, but under the circumstances it is quite impossible ; suffice to say that the carving, which may be of very early date, appears to be not later than, say, the twelfth century.

A large number of fragments of pottery were found during the diggings. They are principally of Norman and mediæval types, whilst some appear to be much earlier, and offer considerable speculation as to age.

If a careful examination of this spot, which is just within the old town wall, and so near the original channel of the River Froom, could have been made, there is reason to believe that many more interesting objects would have been recovered ; but such was impossible owing to the pressure of the building operations.

During the work of demolition the party wall between the old houses and the County Court Offices showed signs of weakness, and had to be rebuilt. This necessitated the immediate removal for safety of the two early seventeenth-century stone chimney-pieces, which I had the pleasure of describing to you two years ago.[1]

Early intimation of this untoward event came from our member, Mr. Roger Austin, and I therefore wrote immediately to H.M. Office of Works asking the consent of the First Commissioner to the deposit of these specimens in the Architectural Court of the Museum. But though that request was not

[1] See *Transactions*, vol. xxx, p. 163.

actually consummated, members will be highly gratified at the very courteous reply received. It read as follows:—

> With reference to your letter of the 24th ultimo (April), I am directed by the First Commissioner of His Majesty's Works, etc., to inform you that the Board have now decided to place the two old chimney-pieces, which it becomes necessary to remove from the Bristol County Court Offices, in the Postmaster's and Chief Clerk's rooms respectively in the proposed new Post Office Extension Buildings.

This means that the two chimney-pieces will be re-erected almost *in situ*, which is, of course, our highest ideal. Further, the chimney-pieces will henceforth stand in "well-lighted" rooms, where citizens will doubtless be able to inspect them by permission.

In this connection I should like to mention that the Chairman and Directors of Messrs. Wm. Terrell & Sons Ltd. very kindly consented to give to the Museum for the Architectural Court, in April last, several pieces of carved stonework in their possession, being parts of two fire-places removed from an old mansion on the Welsh Back.

One slab, evidently the central one, bears the Royal Arms of Queen Elizabeth, with the date 1600 carved at base. These are the arms that were adopted by Henry IV in 1405, and continued in use until the death of the Tudor Queen. Belonging to the same fire-place are the side slabs completing the frieze, carved in extremely delicate Renaissance work with grotesque heads interwoven—the design of the whole being as fine as any specimen to be seen in the city. (See tail-piece.)

Belonging to the second fire-place are some thick stone slabs bearing the City and the Merchant Venturers' Arms, set in typical strap-work ornamentation, evidently of a later date. The arms forming the frieze had originally been divided by a central figure-bracket, having another figure on each of the outer

sides. As a similar fire-place, removed from Small Street, may be seen at the Bristol Water Works new offices, it is quite likely they are both the work of the same mason.

These various gifts to the city prove how very rich Bristol must have been in choice Tudor and Stuart interiors not so very long ago, and their possession should inspire us to judiciously protect what else remains.

During the repairs to the tower of Temple Church in May last three niches were discovered at the base on the west side, which had been covered over by the building of a sloping support or buttress, probably during the last century.

They all showed fan-pattern moulding in the heads, but were much decayed when opened up; there were no figures. The niches have since been carefully repaired.

Only in my 1905 Notes I recorded the demolition of two of the small gabled timber and plaster houses on the west side of OLD KING STREET; but during April and May two more, Nos. 11 and 13, were taken down by order of the Bristol Charity Trustees, as the buildings were evidently beyond repair. The centre house with a veterinary forge at the rear, Nos. 7 and 9, only are left, and the character of this old thoroughfare is in consequence greatly changed.

It was gratifying to notice that some old houses on the north side of PETER STREET were being repaired and repainted a few months ago, and the owners are to be congratulated upon their care of them; for that old street, bound up as it is with its important church and the world-renowned half-timber house, almost adjoining, is one of the most interesting left to us.

Students of Seyer's *Memoirs of Bristol* will know the wood, cut depicting an archway, on page 268 of Vol. I.

This opening was evidently in the old town wall, and up to

May last could be seen on the right-hand side as you walked from the Pithay to Union Street. Mr. Seyer, writing in 1821, said that it led to a cellar, but originally it seemed to be a gate in the wall leading from the town above to the water side; and if so, there was probably a bridge opposite to it. May I just note that though Messrs. J. S. Fry and Sons have retained the wall as an end wall to one of their buildings, they were obliged to build up the opening, and consequently the archway is now plastered over and hidden from view, though a new window has been opened up immediately above it.

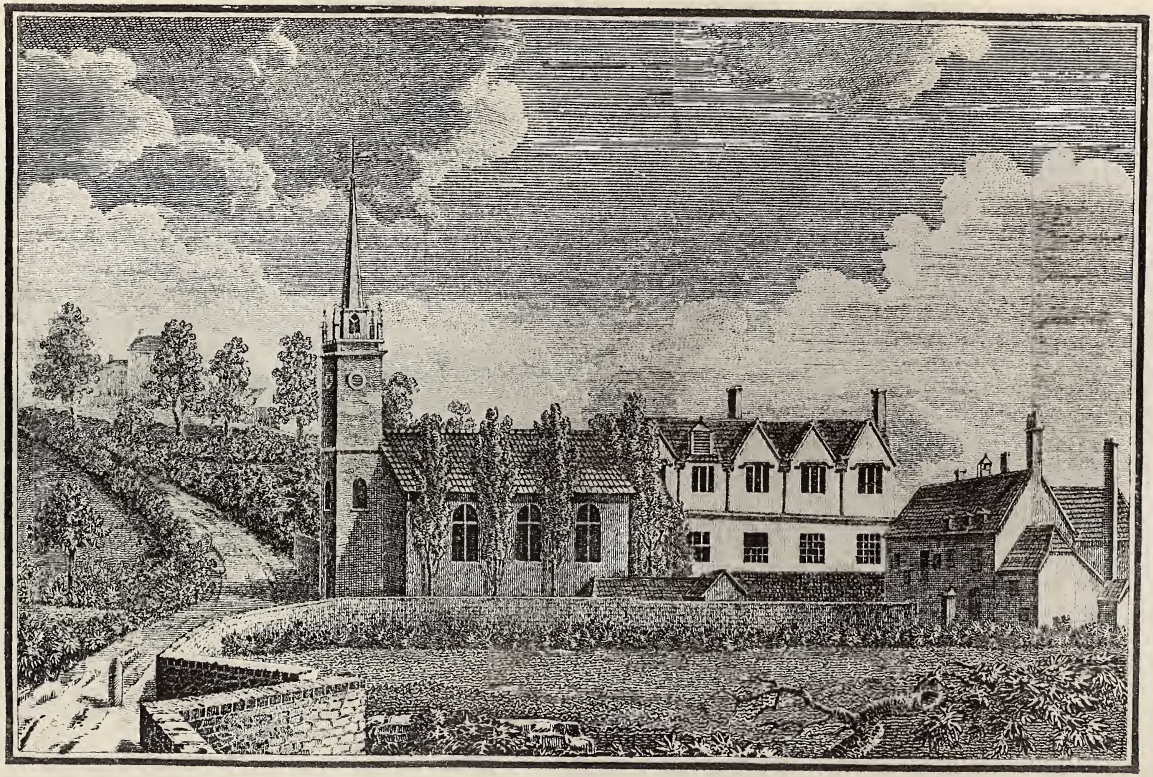
And as we have thus found ourselves standing in the Pithay district, let me tell those who study the old lead-work of the city that the square rain-water head bearing the date 1700, which formerly was fixed on the west side of the old Pithay Chapel, has been re-erected at the south top corner on the east wall of the new buildings close by.

ASHLEY MANOR HOUSE.

Now I wish to describe to you a small Tudor building standing within the city boundaries almost in our very midst, which has been uninhabited for many years past, and is now utterly deserted. This house when erected was substantially built, and is worthy of complete repair; but the situation is undesirable. Its only fate, I fear, is total demolition, and that before long.

For the property—known as "Hooks Mills"—belongs to a charity, and no money can, therefore, be provided for sentimental purposes. If the large sum required to put the building into repair was expended, it is felt that no adequate rental could be obtained, and probably no continuous tenant secured owing to its position.

As the final question of its existence is now before a special committee of the charity, it may be interesting to hear some-



G. Johnson sculp.t John Street Bristol.

ASHLEY MANOR HOUSE, BRISTOL, IN 1795.
SOUTH FRONT.

(From an old Print).

thing about the features of the place; and some of you may like to visit the old house, before it is too late.

If you go along Ashley Road and turn down Sussex Place, on the right-hand side you will come to the chapel of the "Blue Maids'" Orphan Asylum. Behind this edifice is the old house to which I refer, and where, on January 1st, 1795, this estimable charity was instituted.[1]

In 1832 it was recorded in a *Bristol Guide* that "The old mansion, the late residence of the orphan girls, being very much out of repair—a new building has been erected adjoining to it, to which they were removed April 25, 1829."

It may be taken for granted, therefore, that the house has been gradually decaying ever since.

There are, unfortunately, no very early documents relating to the property to be found, but in the will of a certain George Bridges, a distiller, of this city, dated 1733, it is referred to as having been lately purchased of Andrew Hooke, of Ashley, in the county of Gloucester; and in another document it is described as "the Mansion House, and Mill thereto, called Grove Mill, alias Green's Mill, but now and for some years called Hook's Mills." In the building on the opposite side of the Mill Pond, next the house, are remains of the old grist mill, though they are not so ancient as the dwelling itself.

The Ashley Manor House, as I shall now term it, stands at the foot of Ashley Hill, and is still a substantial structure. It formerly possessed many gables on the SOUTH SIDE, as shown by an OLD PRINT, but some years since that portion of the roof was altered to its present form. The view is especially interesting as showing the old lane which formerly led to Ashley Down. Many of the windows still retain the original oak mullions, with moulded drip stones over, and the brick chimney stacks lend picturesqueness to the whole. On the WEST SIDE facing the road leading to Ashley Down, clearly visible to the passer-by, is the principal frontage, which must have been very

[1] I am indebted to the late Mr. Henry Cooke (for many years a Trustee as well as Hon. Secretary) for kind permission to peruse the documents relating to this charity.

effective in days gone by, for the two remaining gables are still surmounted by carved stone finials of open-work design, similar to the carved wood heads on the newel posts of the staircase. (See illustration.)

The group of old gables to be seen on the north side is also very effective.

The dwelling is entered by a heavy ogee oak door on the south side, over which, under the gable, was once a sun-dial bearing the date 1656. A fairly wide passage leads direct to the north entrance, which is enclosed by an original oak door of twelve panels, with a quaint leaded window over. On the west side of this passage are two rooms. The *north-west room* contains two original six-light oak mullion windows on the west side ; also traces of one on the east side, as shown by the drip stone in the wall outside. The original fire-place has long since been removed ; it was probably the one now fixed in the small sitting-room at the Asylum, bearing the arms of the Brewers' Company, and the date 1669. A small apartment in the north-west corner of this room is reached by six steps, and this is lighted by a leaded window on the east side. The *south-west room* now forms a vestry for the private chapel of the Asylum, which adjoins ; the only feature of interest left being the carved stone fire-place which has a frieze containing two Renaissance panels, with three mask-head brackets supporting a shelf moulded with beads and fillets. The two small shields in the spandrels probably contained initials or date originally, but are now quite plain. The *kitchen* and other domestic offices occupied the eastern side of the building, but have been much altered.

The PRINCIPAL STAIRCASE, which is now one of the chief attractions of the old house, rises from the main passage on the east side, and leads up to the second floor. It appears to be in its original state, and is still in excellent condition. The height is 3 ft. 6 in., and it retains a number of open-work newel post heads, and effective open-work and carved flat balusters. The lower portion comprises fourteen steps,

HORTON. Photo.

ASHLEY MANOR HOUSE, BRISTOL.
WEST FRONT.

BROMHEAD. Photo.

STAIRCASE.
ASHLEY MANOR HOUSE, BRISTOL,
1908.

and a similar number connect the first and second landings. (See illustration.)

On the *first floor* are two large rooms on the south side, and three others. That on the *south-west*, which was doubtless the "guest room," had originally four windows. One has been filled up, and one other contains the original oak mullions. The ceiling, which has lost much of its glory, is divided into two sections, each still containing, however, beautiful geometrical strap-work panels, with cupid and pomegranate ornamentation and centre pendants. The oak door, with sixteen panels, hung with wrought-iron scroll-end hinges, still remains, but the original carved stone mantelpiece has long since gone. This was removed to the new asylum buildings at the beginning of last century, and is doubtless the finely-carved example to be seen in the waiting-room. It bears the arms of the families of Hooke and Baugh.

The large room on the *south-east*, doubtless a bedroom, has lost all its character, for only portions of the ceiling remain. This originally comprised plain moulded panels, filled in with fruit and leaf decoration.

On the *north-west* is a small room entered by an oak door of sixteen panels, also hung with scroll-end hinges; and the two six-light windows of this compartment contain the original oak mouldings, but have long been deprived of their leaded panes.

A small *boudoir* or *closet* over the entrance—situated between the two principal rooms—is enclosed by a sixteen-panel oak door, and is lighted by an original window similar to the others. There is also a small compartment in the centre of the north side, containing a most interesting window of six lights, each with sixteen square panes; and there is a secondary well-lighted staircase leading from the ground to the second floor, where are a number of attics, with two others over again, the door of one of these rooms being hung with unusually large wrought-iron hinges, bearing cock's-head ornamentation.

From the north-west bedroom on the first floor five stairs

lead up to a *short wing*, containing two small rooms, which extends northward, one of the windows on the east side having ornamental lead tracery. A separate staircase at the further end leads down to the garden on the north side, which is enclosed by yet another oak door of sixteen panels.

What a wealth of early woodwork in such a small house!

This wing was probably a slightly later addition.

There are two *cellars* under the property, and it is curious to note that there still exists a "myth" that a subterraneous passage runs direct to St. James's Priory.

The period of erection of this very interesting "Mansion House"—as the early lawyers called it—may be put at the end of the sixteenth century, though the dwelling appears to have been added to soon after it was built.

The house was occupied for the first two centuries by wealthy families connected with this city until purchased for the charity at the end of the eighteenth century. Since it was vacated by that body it has gone through many vicissitudes; but though now terribly dilapidated and tenantless, the old pile is still of more than usual interest, for there is no other specimen remaining, of like character in Bristol.

Before closing these notes I should like to draw attention to the report of the Bristol Museum Committee, recently printed and circulated, which contains this extraordinary statement:—

Under the heading of the "Architectural Court," which was first adopted last year, it is stated that: "This department of Bristol antiquities is at present located in a *large* and *well-lighted* room in the basement, where persons who are desirous of inspecting such objects as do not lend themselves to exhibition in the Bristol Room may do so on application to the Superintendent." The report further says: "It is to be hoped that ere long a suitable room or building may be added,

in which to display these remains of Bristol's architecture of the past to better advantage."

It seems right that members should know that this "large and well-lighted room in the basement" is in reality a very moderate-sized compartment, and that its only light is that supplied by the Electrical Department of the Corporation!

The compartment is the same that was designated a "suitable room" in the 1907 report, a description to which many of us then took exception, for the accommodation is most unsatisfactory. It is clear that the proper housing of Bristol's interesting and valuable "larger relics" was never taken into consideration at the proper time; and though gorgeous carpeting—unconnected with the city—and other displays which need not be mentioned, have been given considerable prominence, the numerous valuable relics illustrating the history of the old city lie in the basement level, and no special effort is taken to make their existence known.

It is delightful to feel that Bristolians are willing to hand over interesting and valuable relics in their possession, when they realise that such will be acceptable to the citizens.

The architecture of our old houses teaches us a good deal of the every-day life of our forefathers, and it is certainly our duty to make proper provision that any relics we possess may be properly viewed by those who visit our city, as well as ourselves.

FRIEZE OF FIRE-PLACE FROM WELSH BACK.

Notices of Publications.

LOLLARDY AND THE REFORMATION IN ENGLAND: An Historical Survey. By James Gairdner, C.B. London: Macmillan & Co. 1908.

The title promises well, for a good account of the causes which led to the English Reformation, and of the way in which they worked out their fulfilment, would supply a much-felt need. With the exception of Canon Dixon's work, there is no really good and impartial history of the Reformation which takes account of the mass of information which has recently been brought to light from State papers at home and abroad. And Canon Dixon's work is rather weighty for general reading. But Dr. Gairdner's book promises more than it performs. It ends with the death of Henry VIII, when, though the papal supremacy had been extirpated and the monasteries had been destroyed, no essential change had as yet been made in matters of religion. Protestantism and Popery were in turn to disgust the English people, and the Elizabethan settlement had yet to take shape and be established before the foundation of the English Reformation was complete. Dr. Gairdner expresses a hope that he may be able to carry on his history to the reign of Queen Elizabeth, and if he can do this he will have accomplished a most helpful work.

The title of the book is suggestive, as showing that the great uplift of the Reformation was the result of forces which had been in existence, and growing and gathering strength, for many years before. There was never a time since the reign of Henry I when papal interference was not resented. Men would honour the Pope for the uses they might have of him, but they grudged his exactions and disliked his foreign power. By the middle of the fourteenth century, the popularity of the religious houses had waned, and men began to envy their wealth and doubt their value. From the time, at any rate, of Wycliffe, the established order of the Church was seriously questioned, especially with regard to such mediæval developments as the chantry system and purgatory.

The starting-point of the book is the life and work of Wycliffe. The papal power was weakened and discredited. It had promised and attempted more than it could perform. For seventy years the successor of St. Peter was an exile in a land hostile to England, and his return marked the beginning of a forty years' quarrel of two or three Popes at a

time for supremacy over Christendom. The tribute to the Papacy promised by King John had been repudiated by Parliament in the reign of Edward III, and from his reign and that of Richard II date the Statutes of *Provisors* and *Præmunire*, which prohibited papal appointments to English benefices, and outlawed anyone who recognised the authority of the Pope to the detriment of the royal dignity. Papal authority had been an unlawful thing in England for a century and a half before 1534, and the legislation of Henry VIII merely enforced in this matter a condition of things which already existed. For though these statutes were not acted on, they were not forgotten. Pope Martin V was insistent that Archbishop Chichele should procure their repeal, a thing which he could not do. Richard Hunne appealed to the Statute of Præmunire in 1514, and in 1521 Sir Thomas More reminded the king of the existence of the statute, when in his book against Luther he dwelt very strongly on the papal power. The axe was lying idle, indeed, but it was bright and keen, and ready for the hand of any who would take it up.

So with Lollardy. The spirit of the men of the New Learning in the reign of Henry VIII was to a great extent identical with that of Wycliffe's poor preachers, though Lollardy as a system hardly survived long after the death of Sir John Oldcastle in 1417. The rulers of England might say in the last decade of the sixteenth century that there were no more Brownists, and so far as the existence of any organised system of Independency was concerned, the saying might be true: the thing had been driven underground. But the spirit of Independency was not extinct, and in little more than half a century it had overthrown the Constitution in Church and State. So it would be true to say that after 1430 there were no more Lollards. Lollardy as an organised system was dissolved, but the spirit of Lollardy lived on. And there was reason for its life; it was not a mere spirit of discontent. Gascoigne, Chancellor of the University of Oxford, stern opponent of Lollardy as he might be, was as strong an opponent of the abuses of the papal system as was Wycliffe himself. Outwardly glorious as the Church of the fifteenth century was, it was not glorious within, and in the next century it was judged and devoured by its own children. Even the Duke of Northumberland professed the old faith once more when the hour of his execution came.

So with the religious houses. The Carthusian house of Mount Grace, in Ingleby, founded before the end of the fourteenth century, but not completed till 1440, was the last foundation in England. Then for a century there was a pause and a calm, and the end came like the bursting of a bulging wall—suddenly, in an instant. But really the

causes of the Dissolution had been for a long time at work. People had lost interest in the ministers, lack of interest had soured into jealousy and contempt, and in their hour of need those venerable churches found no effectual helpers.

The Reformation was carried through in England by virtue of a supremacy in religious matters wielded by lay-people; and this is as true of the Council under Edward VI, of Queen Mary before her reconciliation with Rome, and of Queen Elizabeth, as it was true of Henry VIII. That king has been blamed for assuming this supremacy; but it is difficult to see what else could have been done. The empty seat must needs be filled. The Papal Court had sapped the independence of the national episcopates; they had long ceased to rule in their own churches, and it would seem that they had lost the power to rule. Nothing is more striking in the history of the Reformation than the helplessness of the bishops in the different countries which were affected by it. Archbishop Cranmer, and the Elizabethan bishops generally, afford striking instances of this episcopal ineffectiveness. Of course, to say this is not to defend the use which was made of the supremacy in England by those who wielded it in turn in the sixteenth century, between whom, indeed, there is very little to choose. Dr. Gairdner closes his work with a short and weighty chapter on the Royal Supremacy. Some people find fault with it; but what would they put in its place? A government of the Church by purely spiritual men? That was the system in force in England from the twelfth to the sixteenth century, and it is gone never to return. An oligarchy? That was the system in force under the Council of Edward VI, and England was never worse governed in Church or State. It reappeared during the Whig domination under the first two Georges, and the life of the Church dwindled away. A Democracy? That was the system which overturned the constitution in Church and State under the Commonwealth. It really does not seem that the Royal Supremacy, even under Henry VIII, took the form of a more unbridled tyranny, or produced worse results, than did any of the other systems.

Dr. Gairdner tells the oft-told tale of the Reformation under Henry VIII in the light of an unrivalled knowledge of the original documents of the period, and the story which he tells is not at all that of the popular text-book. He does not view the period in the light of twentieth-century prejudices, but he tries to see it, and its difficulties, from the standpoint of those who lived at the time. And so it is that to him the Reformation was in the main an immoral movement, the results of which were disastrous, forced upon a nation which, so far as changes in religion were concerned, did not desire them. The book will be indispensable to

students of the Reformation, not only on account of the actual amount of information which is given, but even more on account of the view which the writer takes of the tendencies and developments of the period concerning which he writes. The form of the book is not chronological, and as the style is somewhat diffuse there is a certain amount of repetition. On the other hand, vexed questions, such as the credibility of Foxe's *Book of Martyrs* and the condition of the religious houses with regard to morality, are carefully handled. Dr. Gairdner thinks that Foxe was perfectly sincere, furthermore that he was a careful editor who dealt honestly with his documents; indeed, that this was so is clear from an examination of the originals of his documents where these are still in existence in episcopal registers. On the other hand, he was writing under the influence of strong feeling, and where he is narrating a story in his own words, or where he is summarising a document, there is need for caution. But the book was written with an honest intention to tell the truth as Foxe understood it. With regard to the moral condition of the minsters, Dr. Gairdner compares the reports of the king's commissioners with the results of the bishop's visitations in the Diocese of Norwich, and he sums up his conclusion thus: "It is impossible to rise from the perusal without a feeling that vice did make its way at times into these retreats for piety; but that many of them were deeply tainted, or were allowed long to continue so, does not seem to me a justifiable inference from these very frank revelations."

The book does not often touch on local matters. It is mentioned, however, that a priest named William Taylor, who had confessed his heresies before Archbishop Chichele in 1419, was brought before Convocation in May, 1421, to answer for articles of false teaching at Bristol, which he abjured. Not long afterwards, however, he was guilty of further false teaching, for which he was burned at Smithfield on March 2nd, 1423. Again, in 1429 a Bristol Lollard named William Curayn abjured before the Bishop of Bath and Wells. It is evident that our district was much affected by Lollardy, though it is not clear why this should have been so. There is also a summary of a conversation, in which John Barlow, Dean of Westbury-on-Trym, brother of Bishop Barlow, and Thomas Barlow, a canon of the house, took part with regard to the passing of the Act of the Six Articles, the speakers being strong adherents of the New Learning.

The book is certainly, so far as it goes, the best summary we have of the causes and progress of the English Reformation, and it is much to be hoped that Dr. Gairdner will be able to carry on his work as far as the end of the reign of Queen Elizabeth. There is a satisfactory index.

SCREENS AND GALLERIES IN ENGLISH CHURCHES. By FRANCIS BOND, M.A. London: HENRY FROWDE. 1908.

FROM the earliest days it has always been the custom that the altar should in some way be screened or veiled during the offering of the Christian sacrifice. But the method of this veiling has taken different forms. Sometimes it has taken the form of veils drawn round the altar and the officiating priest, as between the pillars of a ciborium, so that the voice of the unseen priest would be heard as from within the veil. Sometimes the screen has been a screen or colonnade of pillars more or less elaborately decorated; or, again, it may have been a solid wall of woodwork or masonry, such as the *Iconostasis* of Eastern churches, or the choir screens of such English cathedrals as York or Wells. But the idea of a "Gothic Vista," or that it was desirable to be able to see from end to end of a church, or to gaze on an unveiled sacrifice, is one which would have been quite foreign to the mind of a Christian of early days.

Mr. Bond sees in the triple chancel arches which are found in a few ancient English churches[1] the earliest traces of chancel screens; but this arrangement was soon superseded by the single chancel arch, such as we find at Bradford-on-Avon or Deerhurst. This arch may or may not have contained a wooden screen, which has long ago perished. At any rate, Archbishop Stigand gave a cross with figures of St. Mary and St. John to be set above the high altar at Bury St. Edmunds. On October 15th, 1091, lightning splintered the great beam at Winchcombe Abbey, cast down the image of the Virgin, and injured the figure on the crucifix, so that there was at that time already a complete rood with its accompanying figures. In the same century there was a beam with a cross in Canterbury Cathedral. Mr. Bond thinks that the rood-beam, with its supports, developed in Italy into a colonnade; in England into the choir-screen of oak or masonry; so that the growth of the screen was from above downwards. It descended from the rood-beam, rather than grew up from the floor.

Ancient screens in England are made either of masonry or oak, the one exception being the screen at Rodmersham, in Kent, which appears to be of Spanish chestnut. The stone screens seem to have been developed from the triple chancel arch, the piers or portions of wall disappearing and being replaced by a series of pillars and arches, sometimes plain and almost heavy, sometimes beautifully light and graceful. Still, stone was difficult to work in comparison with wood. If it were delicately carved the work was fragile, if the work was substantial it obstructed a view of the high altar, and in time stone screens were gradually superseded by wooden ones. At Tintinhull, Somerset, in

1 Like the Chancel Arch with its two side lights which we saw at Wyre.

1451, a wooden screen was set up, for which the lower part of an earlier stone screen served as a foundation.

Mr. Bond divides the English and Welsh screens into two groups—those of the eastern counties on the one hand, and those of the western counties and Wales on the other. Both groups alike are obviously developments from stone screens. The tracery of the screens is evidently a copy of the tracery of windows ; the carving on the coving of a rood-loft is as clearly a copy of lierne or fan tracery. Of the two groups, the eastern one clings more closely to the idea of the stone original. It is often decorated with pinnacles, hood-mouldings and battlements, while the horizontal lines of carving on a western screen seem rather to resemble a series of carved logs laid one upon another. Again, the eastern screens are more open, while the tracery of many of the Somerset and Devon screens is so heavy that practically they almost entirely obscure a view of the altar ; the veiling is very complete. Again, the western screens have more often retained the heavy carved rood-loft, but Mr. Bond thinks that on the whole eastern screens showed more originality in design. It is certain that in many cases the contract distinctly specified that the new screen was to be a copy of one which already existed. This was so at Stratton in 1531, where the rood-loft was to be like that at St. Kew, and the crucifix with its attendant figures like that at Liskeard ; while two windows were to be made above the crucifix like those at St. Mary Weyke. Again, the stone screen at Totnes was to be like that of the Lady Chapel of Exeter Cathedral. So it is that we find groups of towers, or fonts, or pulpits, or screens which are very much like each other, all being the outgrowth of a single design.

With regard to the date of wooden screens, Mr. Bond thinks that the late Norman woodwork at Compton, in Surrey, which is often spoken of as the earliest screen in England, is really a railing in front of a chapel above the sanctuary. There are some half-dozen screens which may be attributed to the thirteenth century, and screens dating from the first half of the fourteenth century are not uncommon ; but by far the larger number of existing screens date from between 1400 and 1540, being no doubt, in many cases, successors of screens which had been removed. Indeed, it is clear that such a work as the building of a larger nave or the reconstruction of a chancel would in many cases necessitate the provision of a new screen. Often, no doubt, the screen was the latest piece of work in the church, and it is likely that its late date may have frequently saved it in the destructive days of Edward VI, many of those who had paid for it being still alive. The Reformation did not put an end to the construction of screens, and some of the best screens in England are of post-Reformation date.

Mr. Bond hardly accounts fully for the very local distribution of screens. On page 94 he connects their abundance with the wealth which arose from the wool trade; but Cotswold was pre-eminently a district which was wealthy on that account, and where excellent stone for carving abounded, yet there is no reason for thinking that screens, whether of wood or stone, were common on Cotswold. Again, on page 36 he remarks that the best wooden screens are found in districts where either there was no stone, as in East Anglia, or where the stone was intractable, as in the West of England and Wales. That is true so far as it goes, but other districts of intractable stone, like the greater part of the province of York, do not abound in screens. It is certainly true that so far as West Somerset, Devon, Cornwall and Wales are concerned the screens are found in a region inhabited by folk of the old Welsh race; but it is more than likely that the distribution of the screens is merely a matter of local taste or fashion, as the oolite stone of Somerset takes the form of towers, while spires are found on the same formation in Northamptonshire. It is curious that while Mr. Bond gives a picture of the gallery in the chapel of Berkeley Castle he does not even notice the rather notable stone screen in the parish church there.

It is likely that a considerable number of screens were destroyed in the last sixty years of the sixteenth century, though probably not so many as perished during the destructive restorations of the nineteenth century. It is to be noted that the removal or destruction of a screen without a faculty is an absolutely illegal action, and the destroyer can be compelled to replace it. There has never been any legal authorisation of the removal of screens. It seems that in many cases the rood-lofts were removed to the west end of the church to form choir galleries, as we saw that the rood-loft at Strensham had been so moved when we went to Pershore. Where this was not done, or possibly in some cases where it had been done, a gallery was set up under the tower or at the west end of the church, and some of these galleries were of very beautiful workmanship. Many of them also were quite needlessly destroyed in the last century, the fine gallery at Bishop's Cleeve—which we saw during the Cheltenham meeting—had a very narrow escape.

Mr. Bond has a short—and probably not a very complete—note on the use of the Royal Arms on choir screens. With regard to the note on page 136, it is not easy to see that the use of Royal Arms on a screen was any more Erastian after the Reformation than before, and the arms of France and England quarterly appear on the Banwell screen which was set up in 1523. No mention is made of the Tudor arms in Clifton Parish Church, or the Royal Arms of Charles I in the Church of St. Thomas the Martyr, Bristol. The book is very fully illustrated by more than 150 photographs and measured drawings; unfortunately, as the pictures

are printed on the same pages with the letterpress it has been needful to use a coated paper, and the book is heavy. But the pictures are really beautiful works of art, and it is likely that the volume will keep its place as the best work on the subject for some time to come. There are good indices, both of places and subjects.

THE LETTERS PATENT OF KING HENRY VIII, granting Westbury-on-Trym Collegiate Church and College, etc., together with all their Endowments, to Sir Ralph Sadleir. With Introduction, Translation and Notes by H. J. WILKINS, D.D., Vicar of Westbury-on-Trym. Bristol: J. W. ARROWSMITH. 1909.

THESE letters patent would have passed into the possession of the Ashton Court Family in virtue of the marriage of Sir John Smyth on August 11th, 1692, to Elizabeth Astry, eldest daughter of Sir Samuel Astry, of Henbury Court, and Dr. Wilkins expresses his obligation to the kind courtesy of Lady Smyth, who has permitted him to publish them. The document itself, judging from the photograph of a portion of it which forms part of the pamphlet, is in very good condition, and Sir Ralph Sadleir seems to have been one of the new men whom the king gathered round himself, and enriched with the spoils of the religious houses; but he does not seem to have been in any way notable, apart from his easily acquired wealth. It is to be remarked that the Letters Patent convey a good deal more than the estates of the College of Westbury, though these no doubt formed the bulk of the property which passed under the grant.

Dr. Wilkins prints first a transcript of the grant itself, and then a translation with notes, which consist for the most part of explanations of the legal terms employed. It does not appear that there is anything unusual in the form or terms of the grant, which, with its wearisome repetitions and superabundance of legal verbiage, is a typical example of the kind of document which must have been turned out in countless folios from the Royal Chancery at that time. But none the less are thanks due to Dr. Wilkins for undertaking the toilsome task of transcribing and translating the document which disendowed one of the most ancient and interesting of the churches in our district. With regard to the translation, it should be noted that the words in the Royal Title, "*in terra ecclie Anglicane et Hibernie supremum caput,*" should be translated, "*on earth* of the Church of England and Ireland supreme head;" while in the words conveying the site of the church and churchyard, "*eccliam campanile cimiteriŭ ejusdem nuper Collegii,*" the

campanile is clearly the bell-tower of the church ; there was no " detached bell-tower," and it is not easy to see why this meaning is given in a note. There is a slip in note [5] on page 27 : the Leper Hospital of St. Laurence was granted to Westbury College by Edward IV, not by Edward III. The words given in the Latin text on page 23, " *Willm Bernard . . . Auditor ejusdem Curie de Anno Regn Reg pred XXVI^to^*," are translated on page 42, " William Bernerd . . . of the Auditors of the same Court in the 36th year of the reign of the aforesaid King." There is a difficulty here, for the date of the grant is March 24th in the king's 35th year, *i.e.* 1544, while his 36th year did not begin till April 22nd, 1544. As the house was not surrendered till February 18th, 1544, and the grant bears date only about a month later, Sir Ralph Sadleir lost no time in snapping it up. But it is difficult to understand why the college was allowed to exist for so long. The last of the religious houses in Bristol, the Priory of St. James, had perished with its mother house of Tewkesbury in January, 1540, so that the Dean and Canons of Westbury survived for more than four years after all the houses in Bristol had passed away, and for nearly two years after the Abbey of St. Augustine had been refounded as the Cathedral of the Holy Trinity. The Dean of Westbury was John Barlow, a brother of the Bishop of St. David's, and he is not likely to have resisted the will of his royal master : indeed, if he had done so he would have gone the way of the Abbot of Glastonbury. The college could only have continued with the knowledge and permission of the king, and there is no apparent reason why he should have allowed it to continue. Dr. Wilkins has done well in publishing this very interesting document concerning the ancient church of which he is vicar.

COPY OF THE DEED OF THE SALE OF THE NEXT PRESENTATION BUT ONE TO HENBURY VICARAGE IN 1678. With Introduction by H. J. WILKINS, D.D. Bristol: J. W. ARROWSMITH. 1909.

SIR RALPH SADLEIR survived till 1600, and in the next generation his name was clean put out, for his only son died childless in 1660, and was succeeded by his sister, whose son sold the Westbury and Henbury property in 1675 to persons who in 1680 again sold what was left of it to Sir Samuel Astry. Meanwhile on June 10th, 1678, they had sold the next presentation but one of the Vicarage of Henbury to John Goldenham, Clerk, of Westbury-on-Trym, for the sum of Twenty Guineas, and this little pamphlet contains a copy of the Deed of Sale. The advowson of Henbury, subject of course to the sale of the two next presentations, passed to Sir Samuel Astry in 1680.

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II. As Annual Members upon payment of 10s. 6d. Entrance Fee, and an annual subscription of 10s. 6d., which will entitle them to receive gratuitously, the annual volume of Transactions for every year for which their subscriptions are paid.

The Annual Subscription becomes due on the 1st of January, and the Hon. Treasurer, Mr. G. M. Currie, will be obliged if members will send their subscriptions to him at 26 Lansdown Place, Cheltenham.

By order of the Council, the Transactions of the Society are only issued to those members who have paid their subscriptions for the corresponding year.

Application for admission as members to be made to one of the Hon. *Local* Secretaries, the Hon. Secretary for Bristol, or to

MICHAEL G. LLOYD-BAKER,
The Cottage,
Hardwicke,
Gloucester,
Hon. *General* Secretary.

WILLIAM GEORGE'S SONS,